

TWELVE
SERMONS,
ON TEN SEVE-
RALL TEXTS.

Preached before some Lords of this
Kingdome, and pressed by earnest en-
treatie to the Presse.

By T.B. Master of Arts.

Psalme 56. 10.

*I will reioyce in the Lord because of his Word : in the
Lord will I reioyce because of his Word.*



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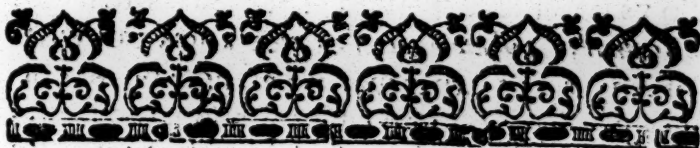
At from Miss M. Wilkinson





The Texts and Titles of each Sermon.

1. **A** *Christian Exhortation to innocent Anger,*
on Ephes. 4. 26.
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A
CHRISTIAN
EXHORTATION
to Innocent
Anger.

The first Sermon.

EPHES. Chap. 4. Vers. 26.

*Be angry, but sinne not : Let not the Sunne goe
downe upon your wrath.*

WHereas all our Passions haue
their roote in the minde, and
cannot be moued thence: nay,
whereas they haue their right
vsēs, so that without them
there must needs ensue a na-
turall vacuity of *Sense*, and dul-
nelle in the heart: the Apostle
first allowing that which is naturall in our affections,
permitteth anger: secondly, he forbiddeth that which
is contrāry to Nature, *Sinne not*: thirdly, if wee haue
sinned, hee willeth vs to shake it off quickly: *Let
not the Sunne goe downe upon your wrath.*

B

To

To vs it seemeth strange, that the Apostle should say, *Be angry, and sinne not.* For wee know not what to say of Anger, but either that it is an hot appetite of reuenge, or a seething of the bloud about the heart, or a short madnesse, or some such like affection. But if we marke the scope of the Apostle well: He doth not in saying, *Be angry*, permit, but command some anger.

Why the Apostle doth not forbid Anger, we haue this reason; because the passions of our mindes are ἀσιν-ἀφραγ, of themselues indifferent, neither good nor euill. Our Anger then, as it respecteth her end, is good or euill: For there is a time when it is a fault to be angry: and there is a time when it is a fault not to be angry. There is lawfull vse of Anger, as of Loue, of Hatred, and of Sorrow: For there is a godly Loue, a godly Hatred, a godly Sorrow, a godly Anger; as wel, although not as often, as the contrary.

Neither doe I speake of this passion, as it is προπᾶ-θεια, a first motion, without assent, as in the very infancy of her cause. For I doubt not but that all the affections of man, are as man is, conceiued in sinne: yet so, that by originall sinne, the reasonable parts, & those faculties which moue to Anger, are hurt. But that part in which Concupiscence moueth, is infected with taint of sinne. Here I speake of a deliberate Anger, confirmed by reason and act of our will, with which we may as well please God, as with our Almes or Prayers, or any other worke of godlinesse.

Now although the same sinne which hath blemished our vnderstanding, & defaced our purest minde, hath made much more deformed and vgly those affections which sit beneath the Will, and being but her sollicitors, haue their place in that part which is more subiect to Concupiscence: yet hath not sinne pre-
uailed

uayled to destroy the nature and substance of them. Now if in their Nature they be not abolished, much lesse in their right Vse. The Philosopher said well of Anger, that it is the whet-stone to Fortitude. *Basill*, calleth it a sinew or tendon of the soule, giuing it courage and constancy: and that which is remisse and tender, hardening, as with yron and Steele, to pierce and goe through her businesse. To be angry saith *S. Hierome* is the part of a man: and were not Anger, by suffrage of Saint *Chrysostome*; neither could teaching auaille, neither iudgement stand, neither sinnes be re-pressed.

Hom. 21. in Mat.

The Stoicks hould a vacuity of affections, and condemne them all as vnlawfull: why? because they draw vs to disorder and outrage: but this is not the nature of our affections, but the affection of our corrupt nature. Christ himselfe was not without affections: he was angry when he cast the ^a Marchants out of the Temple: ^b pittifull when he saw the people scattered like sheepe without a shepheard: sorrowfull, when he cryed ouer Ierusalem: And we know that ^c Anger, Repentance, ^d Mercy ^e and Hatred, are attributed to God himselfe, which if they were simply, and by nature euill, should neuer haue beene ascribed to him.

^a *Mat. 21. 12.*

^b *Mat. 9. 36.*

^c *Luk. 13. 37.*

^d *Esa. 63. 3.*

^e *Ier. 8. 8.*

It cannot then be denied but that Anger is vpon iust causes to be permitted. Now let vs see in regard whereof it may be commanded.

There is a time when Gods honour is defaced, and then be angry, through iust zeale, as *Phinehas* ^f was with *Zimry* and *Cozby*: but in this kind of anger ^g sinne not; be not ouer iust. There is a time when our brother is to be reprobued; in this reproofe sinne not: be not too sharpe and bitter in rebuking: and in this place we may well cary with vs the rule of the Apostle, ^h Brethren, if any man be ouer taken with a fault, you which are spiritual

^f *Psa. 5. 6.*

^g *Nom. 25. 28*

^h *Ecc. 7. 1*

instruct such an one, with the spirit of gentlenesse, considering thy selfe, least thou also be tainted. First the very insinuation were enough to perswade vs, seeing we are all brethren. Secondly, there is no difference betweene them and vs, but in time: they may preuent vs in sinning, we shall follow them. Thirdly, because flesh and blood is insolent, the Apostle maketh a distinct choise of the persons exhorted: you that are spirituall, you which haue your hearts softned with the vnction of the holy Ghost. Fourthly, the medicine is set downe, we must instruct him: shew him the nature and measure of his fault, and how to amend it. Fifthly, the ingredience to the medicine is prescribed, with the spirit of meeknesse. Sixtly, we are bound to it by equality of nature, considering thy selfe. Seauenthy, it is worth the noting, that whereas before hee sayd in the plurall number brethren, you: now by a kinde of selectisme he maketh it euery mans case: considering thy selfe, least thou also be tainted. But to goe forward, there is a third kinde of lawfull anger: when wee must be angry with our selues for sinnes and trespasses by vs committed: but yet in this kinde of anger let vs not sinne, that is, fall into dispaire: for there is mercy with God albeit we haue sinned. So the first anger, in which we are moued against our brother, commeth from a Godly zeale, the second, when we rebuke our brother for his amendment, commeth from our loue to God: and the third, when we are angry and displeased with our selues, for our sinnes, is our repentance before God. We which haue suffred our affections to stoope downe to sinne, and haue suffered our selues to be caried and misled by them; knowing now that there is necessary vse of them to good, shall we not turne them away from actions of vniustice, and restore them to the honour of God, and the good of our selues, and
of

of our neighbour? We which haue beene so often angry and sinned, is it not now time to learne to be angry and not sinne? How happy shall we be, if wee can fence and saue our selues with that sword, with which we haue wounded so many of our brethren? How happy shall we then be when we haue wonne those perturbations from the Diuell, which hang downe so low, and easie for sinne, and by which sinne taking hold, doth clime vp higher into our will and vnderstanding! I conclude then with Saint Basile, *Ser: de Ira*, *If you will be angry with out sinning, and shew forth the lawfull use of this affection; know that one is allured to sinne, another enclineth and allureth him: conuert your anger against the latter of these two; a murtherer of his brethren, a father of lies: maligne not him that is ensnared & entrapped: Be angry where is a fault which may beare anger, which cannot be a priuate displeasure, but a fault openly tending to the prophanation of Gods feareful name, pollution of his Sacraments, and seruice: Publique, scandalous, incorrigible and insufferable faults, whereby his Christ is dishonoured, his good spirit of grace despighted, and the whole congregation and family, that is in heauen and earth, wounded and blasphemed. Be angry with those which are angry with God vpon euery light occasion, for euery crosse, wherewith they are tryed, ready to goe backe and to walke no longer with him: or if their moutbes be not filled with laughter and pleasure, to their hearts desire, and their bellies with Garlicke and fleshpots, as in the daies of darkenesse, breake forth into termes of highest vndutifulnesse, saying: ⁱ What profit is there in seruing God? Be angry with those that are angry with the Prophets for prophesying right things vnto them: Be angry with the Prophets if they seeke their ease, if they preach Lies, if they preach not the Word: Be angry with the Citty if it repent not at the preaching of the Prophets, but when they haue pronounced the iudgments of God take them but for*

i Mat. 3. 14.

* Pro. 26. 10.

fables, and like the sayings and doings of the mad man, who
 * casteth firebrands and arrowes and mortall things, and
 saith, am I not in iest? Be angry with dogges, which returne
 to their vomit, though they beene purged seauent times, and in
 a word to knit vp all; Be angry with your sinnes, the duell, lies,
 vanities, your selues.

* Gen. 37. 22.

Now come we to the prohibition which is the se-
 cond part: but sinne not. Heere Saint *Paul* warneth vs
 of a pit, into which our anger may fall; namely sinne: A
 pit more daungerous then that into which * *Ioseph* was
 throwne, by his brethren: for many fall into this pit,
 which neuer come foorth againe, and this the more
 carefully we ought to shunne, how much the more
 our nature vergeth downewards, and our passions
 haue their selfe aptnesse and pronesse to that which is
 euill. There is in vs almost an insensible difference be-
 tweene anger and sinne; and Saint *Paul* cannot name
 the one, but hee must aduise to cause vs shunne the o-
 ther: so secretly, so subtilly, that which is euill is mix-
 ed to that which is naturall: the motions of our minds
 were ordained to this end, that they should obey rea-
 son, but they refuse to obey God.

But the sinne of anger, is so far extended, and lyeth
 so many waies, that it may seeme a matter of great
 hardnesse to expresse how diuersly we fall into it: It
 shall suffice for our present purpose to make some
 brieue obseruations hereof, and so to come to our con-
 clusion.

First, Anger, bringeth in sinne, by rashnesse: for what
 easier way is there to fall, then by omitting counsaile?
 and what greater enimie to counsaile, then wrath? by
 which, when we haue but a little distasted, like mouthes
 of men diseased, we relish not of sweet and wholesome
 counsailes, but by heate and distemperature of mind,
 fall into sodaine and violent passions, which bring
 with

with them shame and confusion : and for this cause *Socrates* when he was angry at his seruant , refused to beate him : saying , *He would first whip his anger*. This was ¹ *Potiphers* fault, for when his wrath was kindled by a false suggestion, he punished *Ioseph* with imprisonment, albeit his anger tooke occasion from a lie, to wrong the innocent. 1, this was *Dauids* fault, when he gaue too hasty credit to false ^m *Ziba* his accusation, and he which was otherwise like an ⁿ *Angell of God*, was made now beneath the condition of a reasonable man. This, effecteth anger in the wisest men, euen pulling out their eyes of reason and vnderstanding, and making them blind-fold, casteth them headlong into actions of iniustice.

¹ Gen. 39.

^m 2 Sam. 16. 4.
ⁿ 2 Sam. 14. 20.

But this is the least euill of Anger, in which wee seeme to haue done most modestly, when wee haue done but rashly : For this is worse, that after it hath ouerthrowne counsell in vs, it causeth vs to aske counsell of her, which is as much, as leauing to consult with men, we should goe to Schoole with beasts: and as ^o *Saul*, hauing forsaken God, consult with the Diuell : like *Inno* in *Virgil*.

^o 1 Sam. 28.

Flectere si nequeo superos Acharonta monebo.

Aenid. 7.

If I cannot moue Heauen, I will rake Hell.

For when our disordred affection hath this priority in vs, the first thing on which it taketh hold, is Reuenge. Of which I will not say, that we offend, when eyther wee attempt it against him which hath not deserued it, or prosecute it further than merit, or not holding a lawfull course : For to say truth, wee offend when we meddle with it at all: ^p *For vengeance is mine, saith the Lord*. What doe we then by seeking vengeance, but take the Sword out of Gods hand, into our owne ? What doe we by eagerly pursuing others, but

^p Rom. 12. 14.

but compell God to call our owne sinnes to minde; and wee which euen where bankes are lowe, would bring earth and mull to bay the floud, doe make the bankes and breaches of our poore brethren greater than they were; and instead of binding vp that which was bruised, rubbe one anothers sores, and adde affliction to the afflicted. It is not (to say truth) the fault of our poore brethren wee hate in this iniust fury, but our brother: else why are wee more offended at his Moate, than at our beame? It is not his reformation we seeke, but his subuersion: otherwise had wee not shewen heate and reuenge, but meeknesse and pittie, considering thy selfe. Such a construction a godly Father made of his brothers fault: *Ille hodie, ego cras: He hath fallen this day, I may fall to morrow.* For if we be rightly displeased at faults, we shall finde small leasure and time to spare, from chastising our owne: yea all our wrath and indignation is too little to beate downe our owne sinnes. And the life of euery one of vs, hath matter enough of hatred and reuenge, to waste and consume, I will not say the passions of our owne minde in repining and gricuing; but if wee might be vvrathfull and hatefull to our selues, with all the Angers, and mindes of all other men.

And what doe I speake of vnlawful fury, which aduanceth it selfe against the weakenesse and trespass of other men, when it spareth not their vertues? They are our enemies, because they are good, because they excell vs in righteousness. Wee hate them for vertues, for truths sake: there is no hony more sweet than to prey vpon the righteous man: we search for priuy slanders, & digge the filth out of lewd tongues to cast it vpon them: and thinke wee haue made rich gaine of our spite, when wee haue made our selues most vile and wicked, to make them seeme so. And that

that we may the better discover, what mischiefe, what insatiable repine is in Anger, there is nothing more apparent, that our wrath is neuer more hote, more outrageous, more deadly and extreame, then when it opposeth it selfe to truth and righteousnesse: In other causes it may be mitigated, our differences with euill and wicked men draw to their reconciliation and truce. ^a *Herod and Pilate* can be made friends, but CHRIST and *Pilate* neuer. When wee are incensed against the good, wee will haue no end but their end. We neuer leaue pursuing till wee cry, *Tolle, tolle, crucifige,* ^b *Away with him, Crucifie him.* If any aske what euill hath hee done? We know our hatred is, because he did no euill. Who euer more suffered of the blinde rage and bitter fury of men, than Iesus Christ the Son of God, that milde Lambe without spot of sinne? And after him what direr tempest of persecution hath the raging world stirred against any, then his holy Apostles and Martirs, which came neereſt to him in holinesse of life. Yet they which thus rage at the iust, are deceiued, for what doe they effect heereby, but to make good men more innocent, and themselues more wicked?

^a Luke 23.5.

^b Luke 23.18.

To this it seemeth a small matter, that Anger breedeth griuance and disturbance in our common life and manners. *Anger resteth in the bosome of a foole:* It resteth in our bosomes, and hath the ouer-sight of our actions, and the rule and disposition of our life: and it hath rested so long, that now the loue of Christ speaketh coldly out of our hearts: hee that speaketh to vs from heauen; ^d *Loue your enemies, pray for them, that persecute you,* seemeth not onely to speake coldly, but vainely and ridiculously. Wee hate our friends, and persecute them which pray for vs. The least winde and blast of displeasure, ouerthroweth all our god-

^c Eccles. 7.11.

^d Math. 5.44.

lineſſe. When we ſhould communicate with I E ſ u s C H R I S T, wee ſtay at home to communicate with Anger and bitterneſſe: it is more ſweet to vs to ſtrive with our neighbour, than to taſte of remiſſion of our finnes, and to be waſhed in the bloud of Ieſus Chriſt. If wee offend any, or are offended, wee thinke wee haue ſufficient reaſon to deny our ſaluation, and to throw downe our ſelues from heauen: to excommuni- cate our ſelues wilfully from the body & bloud of Chriſt. Hence it commeth that it is growne familiar with our life and manners, vpon the leaſt word of diſgrace, to ſeek the life of our brother. We take our weapons in hand, and like *Caines*, we leade one another into the field; and we liſt vp our hand againſt the face of God in our brother, to deſtroy it; little conſider- ing, that we doe not ſo onely, but we fight againſt our owne ſoule; we fight againſt heauen, againſt God.

Thus you ſee that Anger is not onely in vs turned to ſinne, but how ſtrongly it bindes all finnes together. It beginneth with troubling our bloud and bodily ſenſe, but it endeth with extinction of grace, and ſlay- ing the ſoule. At the firſt entry and ſtep we tremble, as if our heart were ſhaken to the very foundation and bottome of life: but it ceaſeth not till it hath ef- fected a meere ſtupiditie and deadneſſe in all our rea- ſonable parts. If we haue not yet learned ſufficiently to deteſt this ſinne; let vs draw to our ſelues the pi- cture of a man inraged. Looke you vpon his feete: they are not now the feete of a man, but ^a the feete of a Tyger, ſwift to ſhed bloud. Looke you vpon his eyes, which are as pure Chriſtall by nature, conſiſting of water congealed: of the eyes the Greeke Poet well ſaith; *ὄφθαλμοι δὲ ὡς ὕδαρ ἀγεῖρας ἐκείνῳ*, which a La- tin Poet tranſlateth; *Oculis micat acribus ignis*. The fire ſteameth and ſparkles out of his eyes. The Aſpe ſits in the

^a *Rem. 3.15.*

^b *Iliad. 2.*

^b ſaith; *ὄφθαλμοι δὲ ὡς ὕδαρ ἀγεῖρας ἐκείνῳ*, which a La- tin Poet tranſlateth; *Oculis micat acribus ignis*. The fire ſteameth and ſparkles out of his eyes. The Aſpe ſits in the

the Porch of his mouth, like an armory stored with
cruell instruments of death, ^a whose teeth are speares
and arrowes, and his ^b tongue a sharpesword: his
words like hammers: ^c his throat like a gaping se-
pulchre, the whole nature set on fire: and now this
faire Image of God, this *Microcosmus*, this little world,
for beauty and excellence, is made a confused Image
of shame and confusion; so that in the whole nature
of things vnder heauen, there is not found so vgly &
mis-shapen a monster, as an angry man. What should
we now say, if that deformity might be scene which
lurkes within? Hence come slaunders, deare brethren:
hence blasphemies, cursing, swearing, lying, fightings,
warres, bloudshed; euen from wrath, the seminary of
all mischiefe: what Beare hauing broken the Grates, is
more sauage or outragious, then Anger hauing once
gotten out of the warde and custody of Reason? We
griue not for the euill we haue done: but for that we
could not doe: we will sooner repent what wee pro-
mised out of the aduice of Loue, than what wee haue
menaced in our fury. O wretches! if we doe not yet
conceiue what wrong we doe to others, yet let vs pit-
ty our selues. Our anger hurteth vs before it can hurt
our brother. What then gainest thou, if thy ovne
minde being darkened, reason cast behinde, thy vn-
derstanding led captiue, in wracke of thy soule, and
in confusion of thy selfe, thy fury hath preuayled to
hurt thy brother? Nay, what if thou hurt him not, but
with thy stroke hast lanced his vlcer, and let out his
impostumation, as the enemy of *Alexander Pherans*
did? What if thou haue deserued of him better, by be-
ing a bitter enemy, than a sweet friend? what if by this
he become regardfull & watchfull of his life? What if
thy wrongs haue turned to his gaine? But were it not
so: yet by being unjustly angry thou dost more ab-
surdely,

a *Psal.* 57.4.

b *Prov.* 25.18.

c *Psal.* 57.4.

d *Iames* 3.6.

*Plut. de Vit. ex
icimi. tract.*

furdly than hee vvhich asked an hundred stripes, that his fellow might haue halfe : for thou giuest thy selfe many stripes , but art not sure to giue him one. Thou dost but venture his vexation , thou art sure of thine ovne. Thou makest men his enemies, thou hast made God thine enemy. Thou fightest against him with that sword, the very poynt whereof thou turnest to thine ovne heart. Thou woundest his fame : thou slayest thine ovne soule. *Socrates* was wont to say when he saw a drunken man ; *Num ego talis ? Am. I such a one ?* Let vs consider, whether we be such as I haue said : let vs see whether we haue offended God more by not repenting the euill , then by committing it : whether wee haue cursed them whom we should haue blessed : vvhether vvee haue smitten them vvhom vve should haue defended : if wee haue turned our compassions into cruelties, and our loues into hatreds. Let vs consider if wee haue rashly or despitefully slandered our brethren , and giuen the reines to sinne, and made our members the weapons of wrath and reuenge : and say ; Are we such ? Doubtlesse the sinne of Anger should be so much the more detested of vs, how much the more it fighteth against Loue and Charity, the very Badges and Recognisances of our calling . Neither ought vve to abhorre Anger onely, as I haue spoken, but all priuy and secret consultation vvith it. For there is a sort of men which vvould seeme vvise, vvhich dissemble Wrath, and giue it strength by delay, vvhich harbour Hatred as a treasure in their hearts : These doe but as the Lacedemonian Boy, vvhich stole a Foxe, and hid him so long vnder his cloake , till at last hee did gnaw out his heart : For vvhere Wrath is most hidden and concealed, there is it not onely most filthy and abominable, but more pernicious and to be feared. Therefore,

Plus.

as Anger is sinne, let vs not act our Anger, neither openly, neither in secret, neither with a cause, nor without a cause.

We haue handled two parts: First, the Permission: Secondly, the Prohibition. Now followes the Exhortation, in which we are instructed to confine this passion of our mind, that it passe not her bounds. *Let not the Sunne goe downe upon your wrath.*

Plutarch in his Book *πρὸς φιλαδέλφους*; of *Brotherly Love*, writeth, that it was the custome of *Pythagoras* Schollers, howeuer they had beene at oddes, jarring and wrangling in their Disputations; yet before the Sunnes set, to kisse and shake hands as they departed out of Schoole. A custome most worthy obseruation, and most fit for the Scholers of *CHRIST*, to end all dissentions and controuersie, ἐν ἀγίῳ φιλήματι: *In the holy kisse of loue.* GOD forbid, that when our liues are mortall, that our hatreds should be immortal. Nay, if we haue entertained Anger as a bad guest, let vs send him away quickly, and turne him out of doores: For he that but toucheth Pitch shall be defiled, how much more hee that holdeth it in his bosome? We should be glad to apprehend any occasion to shunne that which is euill. This short night telleth vs of a long night. The setting of this Sunne, warneth vs of the setting of our life. If GOD to our visible sight be contented to bury this blessed Sunne, and this sweet light of Heauen vnder the Earth all night, shall we refuse to bury foule displeasure, and cursed hatred and sinne? How dare we commit our selues to Anger when we sleepe, with which we haue no safe conuersation waking? Who will deliuer the keyes of his house to a thiefe which will robbe him, and lodge him in his secret Chamber, and rest with him in bed?

Cuiuslibet est errare, nullius nisi insipientis in errore per-

nerare: *Any man may erre, but none but madde men will perseuere in their error.* What then can we better doe then redeeme our selues quickly from captiuitie? The Dogs in Egypt, for feare of Crocodiles, doe runne and drinke: and doe wee drinke downe malice, and lie downe and sleepe? Doubtlesse hee which hath not maistred the enimie by the light of the day, will be lesse able to doe it in the darkenesse of the night. But let vs see what fruit may redound to vs from this counsell of the Apostle.

First we shall auoyde the familiarity of sinne, then which nothing is more daungerous; and shunne those occasions by which sinne insinuating it selfe into vs, preuaileth at last to seeme sweet and pleasing, so that it should neuer possibly appeare to vs, but in her blacke shape and abhorred nature: for the custome and fellowship with sinne, lendeth that ougly monster opportunity, to dissemble and shrowd it selfe vnder the couering of nature. Be the familiarity of sinne as farre from the children of God as light from darknesse: let rancor and malice and fury rest in the natures of fierce and sauage beasts, whose outward formes and aspects doethreaten violence and cruelty. If we iustly auoyde the company of sinners, how much more the sinne it selfe? How far should we be from harbouring dissention and strife in vs, which if we follow the rule of the Apostle, *must not be named in vs.* The wise men of Troy sitting in counsaile in the gate, when *Helena*, for whom they sustained so long warres, passed by; said: It may be suffered that the Troyans should beare long troubles, for such a peerelesse Lady, which for Beauty and Linements of her Face is to be compared to the Goddesses of immortall state: But though she be thus comparelesse, let her goe: Let her not stay to our wrack and the woe of our children. His words are Ἄλλα καὶ ὡς

τοῖν πτερ

a Eph. 5. 3.

b II. γ.

τοὺς περὶ εὖ ἐν νῆφοι νεώδω Did they for feare of euill, depart from an excellent beauty, and a face of pleasure; and shall we not let goe wrath and reuenge, in which is nothing which may allure vs but Gall and Bitternesse, and Helliſh fouleneſſe and Deformity?

The ſecond benefit we haue hence, is that we get advantage ouer ſinne, while ſinne is young, and in her Infancy; ſo we giue the enemy, by timely reſiſting thoſe wounds he would haue giuen vs. The fooliſh Husbandman protracted the Tilling of his ground, expecting *b Dum defluat amnis*; whiles the Riuer ſhould runne away. More fooliſhly doe we defer the remedy of ſinne, till the Flood of Anger runne all ouer vs. In all other fights, *Prima coitio eſt acerrima*: the firſt encounter is ſharpeſt: but in our Buckling with the Diuell, the firſt encounter is the eaſieſt: therefore the Apoſtle *c* ſaith, *reſiſt the Diuell*, and he will flie from you: for the old Serpent hauing his head bruifed and cruſhed, cannot now ſo eaſily thruſt in his mortall Sting, vnleſſe we dally with him, and lay our ſelues open. Yet ſpeake I not this to maintaine ſecurity, as if in the firſt encounter we ought not to gather all our forces and maine power to beat downe Satan, for too ſtrong is ſinne when it is at her weakeſt, and there is no ſecurity of an enemy in the day time: This may onely ſerue to ſhew our folly, which defer the time of ſtrength, to reſiſt our enemy when we are weaker: and lend our hand to him which would leade vs from the way of light into darkeneſſe, to kill vs there.

The third benefit is, we ſhall keepe ſin from being extreemly ſinfull, which they doe not which harbour the deſire of Reuenge ſo long in the Veſſels of their hearts, till at laſt it ſowre and turne all to Bitterneſſe. For there is no difference betweene Anger and Malice, but as in Wine and Vineger. Anger is a ſhort Malice,

c Horat.

d 1am. 4.7.

c Ion. 4. 9.
d Gen. 4. 23.

lice, and Malice a long Anger. Hence we are plunged from the low waters of sinne, into the Deepe, and from one deepe into another : To resist our curing; to hate the Philitian; to iustifie our Wrath : As if we ^c did well to be Angry; to Boast our Cruelty, as ^d *Lamech* did, that he had slaine a Man in his wound : to be as *Alexander Phereus*, of whom *Plutarch* writeth in the life of *Pelopidas*, that he Consecrated his Iauelin, wherewith he slew his Vncle *Polyphron*, and called it His God *Tychon*.

e Cor. 3. 9.
f Mat. 11. 29.
g Mat. 10. 16.
h 1 Pet. 2. 2.

Who doth know when he first entreth into the Seruice of God, to what honour it will aduance vs? What sweetnesse it will bring with it? What Diuine comfort it will bring? What peace of conscience? What ioy of the heart? No more doe we conceaue when we consent to sinne, into what shame and dishonour it will bring vs, into what depth of Bitternesse and Sorrow of Heart. For to whom doth the Apostle speak? To those which should put away the old Man, and the Lusts of the Flesh : to those to whom CHRIST saith, *learne of f Me, for I am meeke. g To children, as concerning euill : h To new borne Babes : To them to whom the great Debt is for giuen. Mat. 18. To brethren which must mind one thing. Philp. 4. To those whose profession is i to keepe the peace of CHRIST.*

i Eph. 3. 3.

But what doth Saint Paul say, *let not the Sunne goe downe vpon your wrath?* O deare Christians: how many Sunnes haue set vpon our wrath? We let the moneth goe downe, and the yeare, nay our life is not long enough to follow Saints, and to pursue our Brethren. We haue forgotten to agree with our aduersarie quickly. Did we but thinke that so often sleepings with sinne were so many agreements with the Diuell; could we vnderstand that as when the Milt swelleth all other vitall parts decay : So when Anger ruleth all desires

desires to life, are extinguished : We should not suffer
Reason and Vnderstanding, the burning lights of our
soules, to be thus darkned and fouly eclipsed : we should
not suffer I E S V S C H R I S T the Sonne of righ-
teousnesse to set vpon our wrath, till we had
rising by him to Heauens Glory and
to peace, and life, and glory,
for euer. Amen.

FINIS.

D

THE



THE TRIALLOF *Abraham.*

The second Sermon.

GEN. Chap. 22. Vers. 1. 2.

1 *And after these things did God proue Abraham, and said unto him, Abraham; who answered, Here am I.*

2 *And he said, Take now thine onely sonne Izhak whom thou louest, and get thee unto the land of Moriah, and offer him there for a burnt offering upon one of the mountaines which I will shew thee, &c. ad versum, 12.*



His Scripture hath many circumstances, besides the maine parts. 1. What went before the prouing of *Abraham*; after these things. vers. 1. For we must not be ignorant of whatsoeuer is storied of *Abraham* from the twelfth chapter. 2. The place of offering *Izhak*; whether generall, as the land of *Moriah*;

Moriah; or particular, as a Mountaine there. 3. *Abrahams* preparation, and the manner thereof, the third verse, 4. The length and durance of the triall, three daies, verse, 4. But these circumstances will better be moued with their maine parts together, which are three: First, the Triall it selfe, God proued *Abraham*. Secondly, his Faith, in answering the tentation: and thirdly, his Obedience, in avoyding it, from the fourth verse, to the twelfth.

Now, whereas all tentations may be reduced to two kindes; for either we are tempted in things we loue, or in things we feare: For as we must loue nothing about God, so we must feare nothing beyond him: our Sauour **C H R I S T**, arming vs against all temptations, maketh a brieve recitall of both kindes; *He that loueth Father or Mother, Sonne or Daughter, more then me, is not worthy of me*: Here is mention made of things we loue. And in the next verse, *he that taketh not up his Crosse and followeth after me, is not worthy of me*. Here is mention made of things we feare. Now temptations exemplified to vs, in these two kinds, do containe vnder them all sorts else whatsoeuer; For as the loue of the Father to the Sonne, and the Sonne to the Father, is of all earthly loues the greatest: And if to God we are bound to resigne the greatest loue, much more all lesser loues: so the death of the Crosse is beyond all other kinds of death, Cruell, Fearefull, and Bitter. And if we stand bound in a couenant with God, to vndertake that death for him, which is so ignominious and terrible to Nature; how can we be excused, if euils of lesse weight and consequence doe driue vs from him? Doubtlesse such trials are necessary for vs, that as the loue of God, bearing soueraignty in our hearts, should make all the loues and delights of our life sweet: so the feare of God in vs, exceeding

a Mat. 10. 37.

all other feares, should make all the euills of this World to seeme lesse bitter.

Now as touching our purpose; We see *Abraham*, which had beene sufficiently tryed before, in bearing his Crosse, now put to the highest triall of all: Whether he can sustaine to sacrifice his Sonne. He had passed a long Pilgrimage before these things, through many banishments, and difficulties, to fourescore yeares of Age: he held his troubled life in Care in Euils, in Danger, in Bitternes, in Feare; He ^awas twice driuen to depart the land, to which he was called by promise, and for necessity of Famine, to flie to *Ægypt*: his deere Wife was ^btwice plucked out of his bosome. He warred with foure ^cKings, not without great danger of his life: his Wife continued ^dbarraine, on whose issue the Hope of his life attended. When he had a Sonne by *Hagar*; he is driuen to abandon him. Now *Izack* ^eis Borne, he hath the Promise sealed in his bosome, he hath quiet and rest in his old age. But see, God thundreth from Heauen, and rowseth *Abraham* out of the onely ioy and content of his life: *Abraham*, take now thy only Sonne *Izack* whom thou louest.

Let *Abraham* teach vs what our life is. He which bore the greatest loue to God, what did hee but sustaine the greatest Triall? Hee which held, as a great Captaine in the hoste of God, the buckler of Faith before vs all; how notably doth hee shew the danger of so many sharpe encounters, by so many dints of temptation, and the impression of so many fiery darts of the Diuell? Now, as through Faith he ouercame in all, so by him wee are taught, that our life is nothing else but a certaine order and ranke of temptations; where, when one endeth, another beginneth: wherefore the Wise man saith, ^f*My sonne, when thou wilt come into the service of God, stand fast in righteousness and feare,*

^a Gen. 12. 10.
Gen. 20. 1.

^b Gen. 12. 15.
Gen. 20. 2.
^c Gen. 14.
^d Gen. 16. 1.

^e Gen. 21. 12.

^f Ecclesiast. 2. 1

feare, and prepare thy soule to temptations. But let vs not feare those euills which neuer linne mouing and tumbling vs, vntill they haue set vs vpon the Rocke, which is higher than they: Let vs not feare that fire which can burne nothing but our drosse: Let vs not feare those wounds which can let forth nothing but our corruptions: but let vs brandish the sword of the Spirit against all spirits; against the spirit of the flesh, which seeketh sweet things; against the spirit of the world which couereth vaine things; and against the lying & spirit, which was a murtherer from the beginning. *The iust shall liue by faith.* ^h By Faith, here, iust Abraham liued; by the ⁱ Faith in which he offered his sonne *Isack* he ouerthrew the tentation, which otherwise had ouerthrowne him. *Si credis canes, si canes conaris, & conatum tum nouit Deus, & voluntatem inspicit, & luctam cum carne considerat, & hortatur ut pugnes, & adiuuat ut vincas, & certantem spectat, & deficientem subleuat, & vincentem coronat.* If thou haue Faith (saith Saint *Augustine*) thou wilt attend to thy Faith, and God knoweth thy endeouour, and considereth thy struing with thy flesh: and looketh into thy will, and exhorts thee to the fight, and helps that thou maist ouercome, and beholds thy struing, and proppeth thee when thou art falling, and crowneth thee when thou hast ouercome.

But come we to the temptation it selfe; where finding it said, that God proued *Abraham*; we learne that God hath his manner of tempting and prouing vs; but such as is for our good, and the exercise of our faith, whose end is no other than to bring forth the light of good workes, and a more sweet fauour of our life. Neither is that of Saint *James* repugnant, which saith ^k *No man is tempted of God, but of his owne concupiscence:* For his purpose is onely to refute their damned blas-

^g *Iohn 8.44.*

^h *Habac. 2.4.*

ⁱ *Hebr. 11.17.*

Aug. in Psa. 32.

^k *Ia 1.13.*

b *Genes.* 3. 16.

Phemy, which to acquite themselves, would make God the Author of their sinne: therefore Saint *James* telleth vs, that we must ascribe the causes of sinne to our owne concupiscence: For the roote of them is from our owne heart. For albeit Satan instill his poison, and kindle with his bellows, a fire of euill desires in vs: yet it is our owne flesh that is first mouer, and our owne will which we obey. For as corruption could not by the heate of the ayre ambient enter into our bodies, if our bodies did not consist of such a nature, as hath in her selfe the causes of corruption; No more could sinne which is a generall rot and corruption of the soule, enter into vs through the allure-ment or prouocation of outward things, if our soules had not first, of themselves, receiued that inward hurt, by which their desire is made subiect to sinne: as the womans desire was made subiect to the ^b husband; and as the Philosophers say, the Matter to the Forme. Now the forme of this temptation *Moses* setteth down in the highest sort; whereas God doth seeme to shake the faith of his word in the heart of his holy seruant, by a contrary engine of the same word. To this, God citeth *Abraham*, by name twice, to obedience: that hee might haue no doubt, who is the Author of the temptation. Had he not beene certainly perswaded, that it was the voyce, the word of God, with which hee stood charged to offer his sonne *Izak*, hee might most easily auoyde any other temptation, or whatsoever Art or subtilty the Diuell might haue vsed to batter his faith. Now hauing no other standing but in the Word, no other sword to fight against distrust, he seemeth to be entrapped in his standing; and with the same Sword himselfe is wounded, with which hee should haue hurt the enemy. For (beloued brethren) if this Sword being but taken from vs, we must needs fall,

fall, what shall wee doe when God seemeth to strike at vs with the edge thereof? Now this was *Abrahams* case.

Let vs then heare the Word speake; *Take thy sonne Izhak whom thou louest, &c.*

We see with what griefe and resisting, we endure the searching or cutting of our naturall affections, though sinfull: how then must it grieue him to vndergoe the rasing out of tender pittie, of fatherly compassion, which not onely were planted by Nature in his heart, but were fed and cherished by Gods owne word? ^c If *Zipporah* could say to *Moses*, *thou art a blondy husband*, for causing her to circumcise her son; might not *Abraham*, vrged by commandement to sacrifice his sonne, say, *This is a blondy word*? If the child had beene commaunded to haue attempted some hard thing against the father, the like difficulty of execution had not ensued. For albeit the commandement biddeth the sonne to ^d *Honour his father*, whereas no word of command vrgeth the father to honour the sonne: This is done to no other end, but to require the loue of children to their parents, because in them it is most wanting. There neede no commandement to enioyne Loue to descend, which it cannot but doe; but to ascend, which it doth not so easily. And as this is true in our earthly parents, so is it in God the Father of vs all. Gods loue, Gods righteousness doth daily descend from heauen to vs: Doth our loue, our righteousness so ascend to him? Hence is it that albeit the Scripture yeeld no commandement for the father to loue the sonne, yet the Scripture taketh the fathers part, in preferring the loue of the parents before the childrens loue, whereas God himselfe exemplifieth his loue to vs, in the loue of a father, ^e *As the father hath compassion on his children, so hath the Lord compassion*

c Exod. 4. 25.

d Exod. 20.

e Psal. 103. 13.

a *Genes. 17. 5.*

compassion on them that feare him. How then shall *Abraham* answere this word? May he not object: My God, and my Lord, is not the loue and pittie I beare to the childe of my flesh, by thine owne finger written in mine heart? hast not thou thy selfe shed this tendernesse in my bowels? Doe not Birds and Beasts, and all sauage and cruell creatures, cherish and nourish their young; and must I, which am a father, slay my sonne? Thus you see how forcibly this heauy word inuadeth *Abrahams* soule, and vrgeth him beyond all possibilitie of humane power, to destroy Pittie, which is naturall; and which is hardest, to murther Loue, which for her safety was fled into the in-most Sanctuary of his heart. Now this may seeme not a little to moue him, that God seemes to mocke him: For hee calleth him *Abraham*, which is, ^a a father of many Nations, after Gods owne promise to him: and yet forbids him to be the father of one onely sonne.

b *Exod. 29. 15.*

Had not the word sounded hard in the eares of flesh and bloud, which should haue required of a man the sacrifice of a man, or a strangers, or a seruants life? for when in sacrifice they shed the bloud of Beasts, they did it not without pittie and compassion, which they signified when they laid their hands vpon the ^b head of the Beast, shewing that the poore Beast was innocent, and that for them it was slaine. He then which vnlesse he had been Flint and Marble, must haue profused pittie on such as were remoued in bloud, from the remotest in nature; how should hee be a niggard thereof to his owne sonne?

c *Math. 2. 18.*

And if the heart of a father must needes haue bled at the sickenisse of a tender childe; if it had beene enough, as ^c *Rachel* to haue made him comfortlesse, to haue beene deprived onely of him by the means of an other: if to these the taking of him away by any violent

violent kinde of death must haue added more bitterness to his griefe ; what should this effect in a naturall breast to be himselfe the Butcher and Executioner of his owne childe ?

Well may *Abraham* seeme now to haue sownded the ground and bottome of Griefe : but being so farre plunged, he findes a farther depth. For God requireth not his sonne onely, but his onely sonne. ⁱ *Ismaell* was cast forth, onely *Izhak* remayneth; he must kill *Izhak* : so he hath neuer a sonne left. He seemeth all this time to haue belequed in vaine. How many would this haue driven into highest words of indignation, which would not haue sticked to say, ^k *What profit is there in seruing God ? Doe not the wicked flourish ? Doe not their sonnes and daughters liue and prosper ? Hast thou laid any such burthen vpon them which blaspheme thy Name ? But see, Abraham, for Gods loue, spareth not his onely sonne: but the Triall resteth not thus, but rankleth and festreth further. Abraham must sacrifice his onely sonne, which he loueth. Thus Gods word swalloweth vp all our deerenesse. Hee will haue vs surrender, not onely the things which we loue, but our loue it selfe, to the end we may end all deerenesse in him.*

i *Gene. 21. 12.*

k *Malae. 3. 14.*

Abraham had many causes to loue this childe : first, because he was the sonne of his ^l wife, not of the Bond-woman : Secondly, for that hee was borne in his age, and in the age of his wife, when her wombe had no more nature or power to quicken than the Graue; so beyond hope, so by miracle, he receiued him. How then should hee not loue him naturally, whom he receiued miraculously ? Thirdly, wee see, the older we grow to the end of our life, our affections are doubled to our children : and of what cause I know not, but it is most euident, that when we are

i *Gene. 21. 2.*

m Genes. 15. 3.

aged, our loues are inclined to such as wee affect, as if they went forth of vs into them; so they carry vs with extreame nesse of fondnesse and doting. Like those, which hauing slidden downe from an higher place, the further they slide, are carried with such violence & force, that they cannot recouer themselves againe: As these were sufficient causes of loue; first, that hee was the Sonne of his Wife: secondly, of his old age: thirdly, borne by Myracle: so fourthly, hee is further grieued with his losse, because hee was so long expected and desired: So that hee which had beene almost tyed with expectation of that, in regard whiereof all earthly things might seeme vile vnto him: being now seazed of his joy, must cast it off, with greater grieve and bitterness than euer with comfort he receiued it: so that now all the promises and fauors of God, are turned to gall and wormewood; and better had it beene for him neuer to haue receiued a sonne, than with such heauinesse to forsake him. To these we may adde a fift circumstance, contayning in it a further cause of Loue, namely, the behauiour and disposition, and meeknesse; and obedience of *Ishak*: his innocence, and many delights of duty, and qualities which Nature is most content and easie to embrace; yet all these *Abraham* putteth away for God: Neither doth a sixt difficulty hinder him, namely, that his loue was to his sonne so much the more, as *Abraham* himselfe was just and righteous; and being so, could see no reason to be the Executioner of his innocent Childe, but that hee gaue over himselfe to the Commandement, and suffered GOD to dispute for him.

But beyond all these, hee hath a further triall and combate with the promise it selfe. For hee must depend vpon the promise, and yet act that which is contrary

trary to it; hee must plant all hope of future comfort vpon *Izhak*, and yet must kill him: For all the graces offered by God to *Abraham*, were included in this Warrant; In *Izhak* shall thy seede be called: so that *Abraham* must now offer, not onely his owne hope, but the hope of all the world. You wil demand then, How could his faith cause him to offer his sonne, by contrarying that same promise, vpon which it was built? Saint *Paul* answereth, saying; that his faith yet relied on the promise, because hee knew, that God was able to raise him from the dead. Hauing then to doe with God which is omnipotent, hee thus reconcileth the Commandement with the Promise, leauing the issue to the diuine Prouidence, of which himselfe was ignorant: this honour doth the truth of God require of vs, to bring all our senses and wits to nothing, to be of it selfe sufficient without meanes, to be aboue all difficulties and lets whatsoeuer. As therefore, when he before expected *Izhak* from the dead womb of *Sara*; in hope he went beyond hope: so now apprehending the same quickening power of God, which was able to inspire the ashes of his dead sonne, he passeth out of the Laborynth and Maze of the temptation. And albeit God tendering our infirmities, doe not so seuerely racke and examine our faiths: yet it pleased him to shew an example thereof in the father of all the faithfull, to bring vs, at the least, to the common triall thereof. For Faith, which is more precious than gold, cannot (without triall) take deepe roote downward, nor flourish vpward.

But this triall, touching the Promise, leaues not *Abraham* yet: For, hauing given off his own affection to *Izhak*, and departed with fatherly pittie: he must seem to reiect the loue of God, which he beheld in *Izhak*, which was to him as a glasse of life, and the pledge of

n Gen. 21. 12.

o Heb. 11. 19.

all Gods graces and fauours, and further the very name of *Ishak* must moue him; which is by interpretation, *Laughter*, and telleth him he hath no ioy left: Hethen which was giuen only for matter of joy and comfort, being taken away, must needes leaue him to sorrow and griefe of heart.

a 1 Reg. 19. 4.

Eliab being tyred out with afflictions in the heauines & anguish of his spirit, cryed out to God; ^a *It is enough Lord, take away my soule: what am I better than my Fathers?* Might not *Abraham*, so farre lifted, the triall now boyling in the fornace of his heart, cry, *it is enough Lord, take away the temptation?* But now hauing answered all doubts to God and his conscience, hee must answere the world and the speeches of men. For what will others say? An iust father, a Butcher of his childe: I, his owne wife and household seruants will condemne him, and cast his obedience to GOD vpon him, as an action of most vile reproach and extreame cruelty. Thus when hee had vanquished the Diuell and Distrust within, hee must answere, feares, and shames, and fight without; and this was (no doubt) no small temptation.

b Verse 7.

c *Ionas* 2. 3.

Yet must *Abraham* farther carry the racke in his heart three dayes iourney; in which, what is he himselfe, but continually sacrificed? He must behold his sonne all this while, whose sight bindeth all his woes together: hee must drinke in Bitternesse with his eyes, which cannot be suffered to depart from their griefe. To which the words of *Ishak*, *My father, heere is wood and fire, but where is the Lambe for sacrifice?* make his wounds bleede afresh; so that now *Abraham* is like *Ionas* in the belly of the Whale; in the bottome ^c of the Sea: hauing all Gods mighty waues and surges ouer his head.

Yet that his triall may want no part of extreame agony

gony and anguish, the Action it selfe were able to draw out of his eyes, floods of teares, and to make the sinews of his armes shrink in the execution, and to make an heart of stone to bleede: For albeit in the former trialls, hee departed not from his obedience, yet it might haue bene, that when hee looked vpon the pale face of his onely sonne *Ishak*, which he loved: and all these circumstances of sorrow and ruth, anew and freshly were presented him, and his one heart must endure all these temptations, now joyned together, like a Wedge, to sunder his soule and spirit: I say, it might haue bene that his resolutions would haue staggered, his pitties and compassions which hee cast out returning againe. Hee must binde his deere and tender sonne *Ishak* with cords: he must bow him on the bloody Altar, to dye in the place of a Beast. Hee must first (hauing killed him) ^a take his blood and sprinckle it vpon the Altar: hee must cut him in pieces, and pull out his entralls and wash them, and wash his legges, and put them vpon the other pieces, and his head, and burne them all to cinders: and doing this, he must not blinne, hee must shew no face of sorrow. And thus wee haue the aged Sire binding his tender childe, bound with cordes, and hee with a strong arme vnsheathing his sword, listeth his hand on high, to fetch downe a mortall stroke on the neck of *Ishak*, when the Angell of God spake; *Abraham, Stay thine hand.*

d Exod. 29.15.

All this *Abraham* did at the Commandement of God. He did it as if he had had Gods heart and Gods hand; for albeit *Ishak* was not thus slaine, yet because God onely hindred the execution, God alloweth the worke for done, and the Scripture beareth witness; by Faith *Abraham* offered his sonne ^b *Ishak*. And Saint *James*, Was not ^c *Abraham* iustified by faith when he

b Hebr. 11.17

offered his sonne Izhak? James Chap. 2. Verse 21.

To come then to our second part : Wee see in our father *Abraham* a notable example of obedience. He shutteth his eyes to all things else, and onely openeth them to Gods word . He maketh a way to serue God through all lets, through all fleshly impossibilities : and being in this way , hee trampleth vnder him his owne nature , and beateth a path for Gods word out of his owne heart . Finally, hee regardeth not what men say , nor what his owne thoughts can say ; but hauing receiued his mandate, posteth on his journey, suffering Gods wisdom to reason for him, and Gods omnipotent power and prouidence to worke for him. For *Abraham* was now such a man , as might haue hoped for rest in his flesh : hee might haue said : Lord, I haue serued thee these hundred yeares in sufficient trialls of my loue and obedience : now I am old, giue me now immunity, let me be no longer prest. Againe, he had access to God and familiarity : he knew God was pittifull, and mercifull , and easie to be intreated; and yet he neuer spake one word for himselfe, nor his sonne *Izhak* : He complained not of his griefe: he desired not to haue the burden lessened : but as if he had the feete of an Hinde, runneth three dayes journey, by the way of the commandement ; till a new Post from Heauen ouertaketh and stayeth him, and Gods owne mouth comforted him. Thus he which beleeued and obeyed, hath found, to his and our endlesse comfort, that all the trialls, through which it pleaseth God to leade vs, are no other than steps and staires to raise vs higher into his grace and fauour . For the issue of the temptation was to winne a farther obedience from *Abraham*, that God might lift him vp higher , and make his Couenant with him irreuocable , by swearing by himselfe . As if God should say : Thou art not yet

yet, *Abraham*, so great as I will make thee. I haue purpose to aduance thee higher. Thou mightest be contented with this opinion, and forme of obedience: but I will ring it further, and make thy name more glorious. Thus *Abraham*, by thinking to glorifie God, hath magnified himselfe, and turned his obedience to God, to his owne honour: What hadst thou lost *Abraham*, if thou hadst not lost *Ishak*? how vnmercifull hadst thou beene, if thou hadst beene mercifull? The World had lost an Example; we had lost our lesson; the Faithfull had lost a father, and God a sonne. Wee see now how well it is said of *Samuell*; *To obey is better than a Sacrifice*. For *Abrahams* sacrifice God refused, and accepted his obedience: and to his obedience sealeth the Couenant. True, for a wicked man may offer sacrifice, none can obey but the good: He that sacrificeth, offereth the bloud of Bulls and Goates: he that obeyeth, maketh a sacrifice of his owne heart: we see Obedience is no discountant, no framer of Excuses. For if the Captaine command the Souldier a piece of service: Must hee tell him why? Is it not enough for the Centurion to say to his Seruant, *Do this, and hee doth it*? Must the Subject obey his Prince in nothing, but when he is of his counsell? But if with men it were so, yet with God it may not so be: of whom it is sufficient for vs to but know that wee are commanded to obey whatsoever his will and pleasure is. For this reasoning with the Commandement, cast our father *Adam* out of ^d Paradise: it threw ^e *Saul* downe from the kingdom: and, had *Abraham* done the like: had hee not, when he saw the Commandement, euen contrary to Nature and Reason, suffered the Commander to be wise and dispute for him, hee had ouerthrowne his Faith. It was judiciously said by a wise man of latter dayes,

^a 1 Sam. 15. 22

^b Psal. 51. 17.

^c Math. 23. 9.

^d Genes. 3.

^e 1 Sam. 15.

a Iohn 6.60.

dayes, that if hee were enioyned by his superiours to put forth into the Sea in a ship, which had neyther masse nortackling, nor any furniture or prouision, he would doe it. And being asked, what wisdom were that Sir? answered, The wisdom must be in him that hath power to command, not in him which is bound to obey. How farre are we from such obedience, which hauing expresse commandement in Gods word, doe ouerthrow all with our worldly wisdom, and the reason of our flesh? How likely is it that we will offer to God *Ishak* our joy: which will not sacrifice the Ramme, that is, mortifie our sinfull lusts, and the desires of our flesh? We forfeit our obediences to God in cheape almes, and costlesse prayers, and sweet loues, and wholesome dueties. Wee serue him neyther in deede nor word, nor substance, nor shew of holinesse; but hauing broken all the bands of our obedience to God, doe not onely not offer to God, but daily take from him, sayning and counterfeiting new wayes of ease, and liberty to serue God, in such as sound pleasing to the eares, of our flesh: if God enioyne any thing which crosseth our appoyntments with the world, wee slide backe and shake off the Word, like the Capernaits, saying, *¶ Durus est hic sermo: this is an hard saying, who can bide it?* How farre then is our life differing from the liues of all Gods Saints, which serued him in wants, in afflictions, in fasting, in being tempted, in continuall exercise and triall of their Faith? Their scope was obedience, ours skill; their indeauour was onely reformation of their life; our vertue nothing but hearing; they in the practise of their Religion wearied chiefly their knees and their hands; wee our eares and our tongues. We are growne (as in many things else) to a kinde of intemperancy, which onely Sermons excepted,

excepted, hath put all other duties of religion out of course: Well, we must know, that our duty to God, consisteth not onely in hearing these. This is required of vs all, to be followers of the faith of our Father *Abraham*; if not in actuall renouncing all that we haue, yet in a will, ready, and prepared thereto, as often as it shall please GOD to put vs to the triall. Let vs then see how a mind deuoted and consecrated to the seruice of God, may put, I will not say all lesser temptations, but euen this tryall which was laid on *Abraham* himselfe to flight?

First, who doth aske this? the great God of Heauen, the Diuine Maiesty: Is not this an vnspcakable mercy and vouchsafing shewed to me, that he will aske of me any thing?

Againe, who requireth this of me? He indeed, which first gaue me that, which now he asketh from me. See how louingly God dealeth with me: he willeth me to giue it; and I doe nothing but repay it: for I haue^a nothing but what I first receaued from God, no not my onely Sonne.

^a 1 Cor. 4. 7.

But of whom doth he aske him? Of me his most vnworthy seruant: Whatsoeuer I haue, is vnworthy, and too little for him: not my Sonne onely, but my heart.

Nay, but why he doth demand him? not to take away my Sonne which I onely loue, but to giue me many moe. He will recompense my little sorrow of forsaking him, with a doubled and trebbled ioy of receauing him againe. Thus I loose a little comfort in *Ishak*, to finde a greater in God.

And doth not God daily offer to me? He offereth me^b Land, Gold, ^c Siluer, Sheepe, Camels, ^d Oxen; he offereth me Grace, he offereth me Life, ^e he offereth me^f Himselfe: shall I giue him nothing backe againe?

^b Gen. 13. 15.

^c Gen. 20. 16.

^d Gen. 20. 14.

^e Gen. 28. 14.

^f Gen. 15. 1.

But *Abraham* is now old and stricken in yeares. So much fitter to sacrifice a Sonne; which hath made so continuall a sacrifice of himselfe.

But he must substitute his Sonne to die in the place of a Beast. We are neuer more glorious, and honorable, then when we make our selues vile before God. This was *Dauids* case, when *Michell* despised him in her heart, for vilenesse, like a Foole. ^f *It was before the Lord: and I will be yet more vile then thus.*

f 2 Sam. 6.

21. 22.

g Psa. 50. 10.

But God may make choyse of many more sacrifices? The beasts & of the field are his, and the cattle of a thousand Mountaines. And is not my Sonne his? and might not he take him away without asking?

But this is contrary to Nature and Fatherly affection.

h Mat. 10. 3 7.

But *Abraham* had learned that Gospell: ^h *Whosoever loueth, Sonne or Daughter, more then Me, is not worthy of Me.*

But my Sonne is innocent.

So much the fitter to be sacrificed to God, and to beare the type of his Sonne CHRIST.

What then is the report of men, or the racke of three daies iourney, or the making to my selfe a ruthful spectacle, or the sprinkling of his bloud, but a farther meanes to engraue and record my obedience to God?

Thus we see, the tentation is avoyded by obedience, and recompensed with comfort vnspeakable: Whereas all these griefes which did rent and wound *Abrahams* heart, were sent to open and enlarge his breast, and make more roome for ioy in his heart. And this maketh for our consolation, that now at last the Law of God, may enter into our hearts, and melt and dissolue our bowels into tendernesse and compassion: seeing the same God which spared our Sonne, I meane *Isak*, when he was to be offered to him: when

when his onely begotten sonne I E S V S C H R I S T,
 (*in whom he wasⁱ well pleased*) wasto be offred for vs,
 spared him not, but whereas *Izhak* was required to a
 sacrifice, to an honorable death, he hanged his Sonne
 I E S V S C H R I S T on the Crosse, to die for vs, a
 death most vile^k and accursed. *Izhak* was offred by
 his Father: C H R I S T was^l crucified by his enemies.
 Pitties and compassions did follow *Izhak* to his sacri-
 fice. But C H R I S T was slaine with bitter taunts,
 and reuiling, and shakings of the head. He that offred
Izhak would haue redeemed his life with all the good
 and treasures of the World: they which kill the Lord
 of life, rather then they will spare him, ^m say: *his bloud*
be upon vs and our children. And a secret place was
 cholen to hide *Izhaks* shame: but the Sonne of God
 was put to a most cruell and reprochfull death, in the
 face of the world. If this suffice not, God the Father
 offereth to vs yet his Sonne I E S V S C H R I S T, to
 euery heart that is grieued; to euery soule that is
 vexed. He is offred to vile sinners, to vnworthy re-
 ceauers: he is offered so truly, so fully, so franckely,
 as no heart can conceaue, no thought can compre-
 hend. God grant that our hearts may
 conceaue him, and our soules
 receaue him.
 Amen.

ⁱ Mat. 26. 12.

^k Gal. 3. 13.
^l Mat. 27. 18.

Mat. 27. 39.

^m Mat. 27. 25.

FINIS.

F 2

THE



THE CHRISTIAN Souldier.

The third Sermon.

2 T I M. Chap. 2. Vers. 3.4.

2 Thou therefore, suffer affliction like a good souldier of Christ.

3 No man going on warfare, entangleth himselfe with the things of this life.

WE see how Saint Paul exhorteth his Sonne *Timotheus*; for after he had stirred vp his faith, in the chapter before, verse 6. and warned him what a treasure he had in his keeping, verse 14. complaining how many had revolted and turne, away from the profession, verse 15. Now he exhorted him to suffer affliction as a good souldier of Christ; teaching him, that this life is a warfare: so the Scripture hath
four.

four parts: 1. the state of a Christian, in the words in generall, *going in warfare*: to which we may annexe how different this warfare is from all others, in the 2. place: 3. what we ought to be in this warrefare; the Latine translation hath *laborantes*, laboring, the originall hath κακοπαθησας, suffer euill, as a good souldier of Christ: 4. what we ought not to be, ἐμπελεοντες ταῖς πραγματείαις τῆς αἰῶνος τούτης, ensnaring or intangling our selues with the busines of this present World.

Some considering this worlds euils with a worldly regard, nakednesse, pouerty, troubles, crosses, dangers; haue iudged it a prison, or place of vexation: others looking into the apparant good; as honour, riches, pleasures, with which the world doth not onely allure, but rauish her louers: haue deemed it a Paradise, or place of delight. But they which view it ouer with a spirituall eye, and attend the danger of their soules, the hazard of their country, the multitude of their spirituall enemies; say, *Militia est potius, quid enim concurret? hora momento aut cita mors venit, aut victoria lata.* It is a kinde of warring: for we encounter on enery side in the moment of an houre, either quick death commeth, or ioyfull victory. For Saint Paul which fought from his^a Youth vp, euen to Paul^b the Aged; counted it^c but a momentary fight. This *hora momentum*, is mans whole life: which be it all spent in hazard of fight, hath the comparision, but of an eyes twinkling to the purchase of the victory, and life eternall. And in this moment of an houre we are all lost or saued. That our life is a warfare we are taught by the Sacrament of our calling in Baptisme: where we take an oath to fight; against the Flesh, the World, and the Diuell. There we remember our first presse-peny of grace; and haue professed our selues souldiours of Christ, to fight vnder his Banner. Our Sauour Christ chargeth the

Her. ser. 1. sat. 1.

a Act. 7. 58.

b Philem. 9.

c 2 Cor. 4. 11.

e *Mat.* 26. 41.f *Mat.* 13. 37.g *Cant.* 4. 4.h *Eph.* 6. 13.i *I Tim.* 1. 18.k *Phi.* 1. 71.l *2 Tim.* 2. 26.m *Phil.* 3. 16.n *Mat.* 11. 12.

watch in his Gospell: *Watch and Pray*, that you fall not into temptation. And giueth this charge not onely to the leaders, and captaines of his band; but to euery common souldier, *e that which I say to you, I say to all, Watch.* We haue our munition out of Holy Scriptures, which are like *Solomons Tower*, *f where hang a thousand sheldes, and all the weapons of strong men.* The Apostle g sounds the alarum, *Arme, arme, take the whole armour of God, from the heads helmet, to the fecte*: We must lie open at no place, for our enimie is a Serpent: if he can but bite the heele, he will transfuse his venime to the heart, and to the head. And in one side we see the faithfull in perpetuall agony, struiing, wrestling, fighting: now receauing in the buckler of their faith, the dints of affliction and temptation; now charging the enemy as in open fight. For which cause the Apostle doth not onely encourage others *h* to fight a good fight, but desireth to be seene in the fore-front, *i hauing the same fight which you haue seene in me.* And therefore summeth vp all his labours, for CHRIST and his Gospel in these few words: *I k haue fought a good fight.* On the other side we see so many multitudes, led captiues vnder diuers lustes, of whom the Deuill hath his will and hath taken them as an easie pray, as Saint Paul saith, *l at his pleasure.* *m Now enemies of the crosse of Christ.* He that warreth vpon an other, doth he not entend to make him tributary, and make his people his seruants? So doth Satan warre against CHRIST: and being not able to vanquish him, doth yet preuaile to draw from him such as were his sworne seruants; causing them to fight vnder him for wages of damnation. Lastly that we may be out of doubt, that our life is a warfare; our Sauour saith: *n the kingdom of Heauen suffreth violence, & the violent possesse it.* So that nothing is more cleere then this point:

we

we must haue warre for our country, we must win it by force and violence. Whether it be because the earthly man doth seeke it, because from beneath he aspi-
 reth to it, because he wrestleth not onely against
 ° outward enemies, whether Carnall or P Spirituall
 wickednesse, but against his owne q will, and desire,
 and loue, and against himselfe, to attaine this king-
 dome; whether it be that the short compasse of our
 life draweth vs with that swiftnesse that we must
 reach with violence at that, which with such violence
 is taken from vs; or that the aboundance of the hea-
 uenly treasure, so enflameth with desire the hearts of
 Gods chosen, that they contemne all dangers, and
 runne through all lets and euils, to win it: or lastly,
 for that the r Amalekites of this world, while we are
 here fainting and weary in the way, smite vs: for that
 here be Caananits which must be expulsed, before we
 can attaine the land of Promise, and *Sehons* and *Oggs*,
 Giants of monstrous stature, to appale and affright
 vs. But say the kingdome of Heauen suffreth violence:
 and what can we get here but by violence? Seeke we
 then with the same violence the things in heauen, with
 which wicked men doe seeke the things of this world.
 Heere we can get nothing without labour, watching,
 trouble, venture, fight; doe but the same, and see Hea-
 uen is offered: how much difference in the endes:
 and see, the meanes of both are one.

But letvs see how our life is a warfare. *Arma militie
 nostra non sunt carnalia: the weapons of our warfare are not
 carnal*, our enemies would esteem these as straw or stub-
 ble. They would mock such a battaile. They beare this
 armour whom we esteem poore and naked men. These
 fights they fight, whom we esteem base and cowardly;
 our enemy the Deuil is a subtile & cruel enemy, he striks
 within, he wounds the hart, whom Christs champions
 doe

o 1 Cor. 15. 32.
 P Eph. 6. 12.
 q Mat. 10. 37.
 38. 39.

r Ex. 17.

s Cor. 10. 4.

t Job. 41. 18.

a Genes. 3. 24.

b Luke 23. 43.

c Ephes. 6. 16.

d Math. 4. 6.

2.

c 1 Cor. 9. 27.

doe vanquish with their blood-shed, and their flesh battered. When God shut man, for sinne, out of Paradise, he set the ^a Cherubims, and the blade of a Sword shaken, to keepe the way of the tree of Life.

But now Christ is entred into ^b Paradise, and hath left the Sword sticking in their flesh, which will enter into life: so that good Christians must be as *Epaminondas*, *Non solliciti de vita sed de scuto*: Is my buckler safe? ^c is our Faith sure? For our enemy, neither the goodnesse of our cause, neither the succour and help we haue from heauen, can affright: Our Innocency shall not shield vs from him, he wil strike at the elect, hee will assault those whose names are written in heauen. He careth not for our armour of light, but will dart the fiery darts of temptation, euen at the buckler of our Faith. He stroke at the head: hee attempted to shake the Rocke ^d Jesus Christ: will he feare the members? whether then we fight with Sathan in person, or with any of his cursed band, Let vs see how farre different this fight is from all other fights.

If I fight against a man, I whet my sword; but when I am to deale with my spirituall enemy, I must blunt my sword; the reason is: Against man I vse my owne weapons, but heere the Diuell vseth my weapons, that is, the members of my flesh: I must by all means make this flesh vnprofitable for my enemy. So Saint Paul did dull his sword, *Castigo corpus meum*, I chastice my body. Plutarch writes of a man blind and lame, which in his Countries cause would aduenture to fight. And being asked how hee durst, said; *ἵνα ἀμβλῶν τῷ μάχεσθαι τῷ ἐχθρῷ*; that I may blunt the edge of my enemies sword. We doe by deading and mortifying the members of our body, blunt the sword of our enemy: all care in bodily fight is *pro comessu*, for viands for the Campe. Our care is to haue

haue no care for these. Our Generall will haue vs goe forth without a ^a Scrippe or Wallet. Wee goe not to this fight *ἀόρητον ἔλθοντες*, with our breakefast, as Nestor in Homer, but fasting and praying. Our spirites strength consists in our bodies weakenesse. Christs Army consists of ^b poore, and lame, and blinde, of weake and despised men, to throw downe powers; and ^c principalities, he vseth things which seeme to haue no ^d being to confound the things which are: Secondly, they which fight against men, onely fight with noyse & showing, crying, pressing forth, threatening, with all whether force or slight; for, *dolus an virtus, quis in hoste requirat!* Our warfare is in yeelding, in silence, in simplicity, in singleness of heart; with sighes and groanes. *Mihi arma preces & lachryme* (saith Saint Ambrose) My Weapons are my Prayers and my Teares. In ^e your patience & you shall possesse your soules: the truth of God is our shield and buckler.

Thirdly, in bodily conflicts, the more wounds we giue our enemies, the sooner we maister them. Not so heere: if thy enemy hunger, feede him, if he thirst, giue him drinke. A strange fight, he that ouercomes must be the stronger. But if my enemies power of hurting me, hath ouercome my power of doing him good, he hath the victory over me.

Lastly, if I strue with my bodily enemy, I seeke to shed his blood, which till I haue done, I preuayle but little; but heere I am counted no singular souldier till mine enemy ^h hath shed my blood, till I beare the markes of his hostilitie, engrauen in my flesh. For our enemies are ⁱ *fabri sufflantes in igne Prunas*, the black Smyths that blow the coales of fire; which burning coales of persecution doe try and refine the Crownes of Martirs, and make them shine more glorious.

Now the manner of our warfare wee shall best attend,

^a Mat. 10. 10.

Ilyad. 1.

^b Luke 14. 21.

^c Ephes. 6. 12.

^d 1 Cor. 1. 26.
27. 28.

2.

Aeneid. 2.

^e Luke 21. 19:

^f Psal. 91. 4.

3.

^g Rom 12. 20.

4.

^h Galat. 6. 17.

ⁱ Esay 54. 16.

tend, if wee consider the stratagems and machinations of our enemy, like *Proteus*, turning himselfe into all formes and shapes to doe hurt :

Virg. Geor. l. 4.

*Fiet enim subito Sus horridus atraq; Tigris
Squamosu'q; Draco, aut si lva cervice Leena,
Aut acrem flamma sonitum dabit atq; ita vinclis
Excidet, aut in aquas tennes, dilapsus abit.*

Sometimes like bristled Bore he foames,
then to a Tiger turnes;
Like scaly Dragon now he roames,
anone like fire burnes :
Or Lyons fearefull shape he shews,
to breake the holding bands ;
Or changed into watry dewes,
will slide out of your hands.

a Apoc. 12. 7.

b Apoc. 12. 15.

c 1 Pet. 5. 8.

d 2 Cor. 11. 14.

e Genes. 3. 3.

f Isay 28. 15.

g Iob 1. 19.

h Matth. 4. 6.

i Matth. 4. 9.

When he warreth with *Michael* and the Angells,
with the Captaines and Leaders of Gods hoste, hee
fights in likenesse of ^a Dragon : to the Church in ge-
nerall he swells like a ^b floud, which would drowne
and swallow her vp : assaying the weake, he is like
a ^c roaring Lion : if we be zealous of Gods word, he
will transforme himselfe into the ^d likenesse of an Angell
of Light, to make the children of Darkenesse. The
innocent and simple he beguiles, as the ^e Serpent did
Henah, saying; *You shall not dye*. When hee giues the
mortall stabbe, he will come like a friend, and com-
pound and make ^f league : hee will not come feast-
ing like a good fellow, and ^g throw downe the house;
he will come like a ^h Diuine, with a Psalter in his hand,
and kill vs, if he can, with, *Scriptum est* : hee will
come like a ⁱ Prince of this world in his ruffe : and
stake downe; *hec dabo*, ready mony : *All these will I
giue thee* : he will lurke like an Aspe vnder the lippes
of our deere friends and parents. If hee preuayle not
so,

So, hee will spit fire out of the mouthes of our enemies. Know we this for certaine, it is warre whiles hostilitie lasteth, whiles our destruction and ouerthrow is sought, be the meanes what they may: while the enemy is an enemy, it is warre. Thinke wee not onely Satan our enemy when hee rageth, and is at open defiance; when he flattereth and beguileth, he is the same. And the Græcians onely fight when they battered Troy; not then also when they sent *Sinon* the fox, for then they tooke the City: So doth Sathan more hurt in his sheepes skinne, than by roaring like a Lyon: For as God doth seeke by all meanes to draw vs to him, by alluring, by threatening, by good things, by euils, by friends, by enemies: so doth Sathan vse all meanes to draw vs from God. Let vs then haue our eye vpon him that we may know this changeable *Proteus*; vnder what forme soeuer he shrowds himselfe. When *Peter* spake like a friend; *Maister, pittie thy selfe*,^a Christ spied the diuell there, *Avoid Satan*. When^b *Elymas* the Sorcerer perswaded the Deputy, *Paul* eied the diuell, *thou sonne of the Diuell*; he found him in^c men-beasts at *Ephesus*: he spide him lurking in his own^d flesh, whither Sathan had sent his messenger to buffet him. And it mattereth not whether he seeke our subuersion by himselfe, or by his sworne seruants: For as when a Prince suborneth his subiect to worke treason vpon his enemy, the benefit redoundeth to the Prince, not to the subiect: so when men draw vs from God, the booty is the Diuells. O where doth not this subtil Serpent lurke? what station haue the Souldiers of Christ without danger? where can we put our selues without perill of falling. Wee haue a night and clandestine enemy, which neuer ceaseth to subuert, ruinate, and destroy. If we had to doe with a bodily enemy, wee might sleepe or intermit the watch:

^a Mat. 16.23.

^b Acts 13.10.

^c 1 Cor. 15.32.

^d 2 Cor. 12.7.

there might be something vnperfect in our muniti-
ons, and he not espie it. This enemy spies all aduan-
tages, his *Dragon eye*, so called of *δρακων*, *to see*; pries
into all things: he intermits no time. Then in a word,
whensoever wee may be subuerted, wee are taken by
him. Wee haue scene this our arch-enemy ruling o-
uer all the Nations of the world, fortifying himselfe
like a great Monarch, with bands of Atheists, and Ido-
lators, hauing built himselfe Altars and Temples in
the heathen, as strong holdes, bearing visible sway, and
carrying the Kingdomes of the earth in open tri-
umph. We haue scene how hee hath warred with the
Saints in the Primitiue Church, and how deare
the cause of Iesus Christ stode the Apostles and
Martires in, which prodigall of their liues and bloud,
charged the enemy in open fight, and cast him out:
rescuing kingdomes and subduing the Nations of the
world to Christ and his Gospell: howbeit hee hath
made a reentry, hauing gotten the signiory in Africke,
and holds them as a prey. More, he raungeth ouer the
great Asia, and hath laid it waste: I, hee is entred in-
to Europe; and like the surging and ouerflowing o-
cean, frets at the shoare, seeking to breake the bounds,
hauing gotten ground of the Church: but what doe
I speake of outlings which haue yeelded ouer: see how
he hath drawne the Starres from heauen? Euen them
which professing Christ in his Church, doe take now
the contrary part.

And now when wee see without the Church, the
common enemies, brauing the poore Christians, des-
pising our little number, yet lesse for sects and schis-
mes, intestine and ciuill warre: when I see amidst
them which professe Christ, in one side hote fiery men,
whetting their tongues in Pulpits, with curses and bit-
ter words, preaching common Inuectiues, as if they
had

had warre with one part of their hearers, holding their scute or buckler of Predestination ouer the side they fauour, and powring out plagues and curses *ὡς ἀπὸ πύλων ἐν ἱμαρτοῖς χειμαρὸς*, like stormes in winter : on the other ; When againe I see our aduersaries with bloody Inquisitions, with fire and sword, armed, not onely with poyson in their mouthes, as lying, slandering, blaspheming, for that they count too little ; but with treasons and all cruel instruments of death, sharpened with spite and malice implacable, and seconded with hellish policy ; *Hec quanta miseriis strages Laurentibus instante* : what warres, what massacres doe threaten vs, God thou knowest . If euer Christs Church had warre, heere is warre : It is warre when the enemy batters the walls : What is it when *hostes habet muros* ? When our enemy possesseth our walls ? So had wee when wee drew within the walls of our Church that *monstrum infelix*, full of armes and armed men, as the Trojan Horse ; which hath not ceased to practise all cruelty and hostilitie in the Church . And if euill were then to be feared ; how is it now, when the enemy commeth out of the sides and bowells of the Church ? when he is gotten into the Pulpits, and hath diuided our small number, and pretending nothing but the pure Word hath sowne that sedition, that parts are taken, that it is growne to mutiny to sides, that almost through the whole kingdome euery towne is at open faction ; Preacher against Preacher ; hearer against hearer ? One side goes from the Sermon discouraged, and marked out for reprobate : the other hath grace and comfort, as solely elected : Then spies are sent abroad for more hearers : this man is graced and magnified as the onely Preacher ; if another come, they will not heare him. And hath not this fiery disposition attended to ruinate the very

foundation of the Church, as in Brownists and Barrowists. But you will say these are zealous and godly men; they minde but to mend the couering, and alter somewhat of the old building. Be not deceiued, for it is to be feared they will downe with all: for the new sides doe heare them as the onely Preachers, and they haue cast imputation on their fellowes, of Errour and Popery. But be not deceiued, deare Christians, these are not they which brought you out of darkenes into light: which stood and fought for your Faith and the Gospell, when the Truth was at a lowe ebbe, and the Church had neede of stowt Souldiers in the cause of Christ.

Horatius.

*Non his Inventus orta parentibus,
Infecit aquor sanguine* —

No lusty youths, nor any of this race,
Did euer shed their bloud in such a case:

They were *Ridleys*, *Latimers*, and *Crammers*, playne Souldiers, fighters, not boasters, which died for Christ and his Gospell in those dangerous times: they cared for the body of Religion, not struiuing for the shadow. They had the compleate armour of righteousness, they did not contend about the guilding and enamelling. They fought indeed, not beating the Ayre with wordes: they warred with the common enemy, and left not the sword sticking in the sides of their fellowes. But see how the Serpent is still a Serpent: He is out of hope to hurt vs by our enemies abroad, now he seekes to bring the same ruine on vs by our selues. If he cannot procure our downefall for want of preaching, he will doe it by preaching, if he cannot hurt vs by hiding prayers in a tongue vnknowne, hee will make vs despise them in a tongue knowne, if he cannot obtayne the rule as he is Prince of.

of darkenelse: He will in a counterfeit forme attempt vs like an Angell of Light.

By these let vs learne what we ought to be: not onely good souldiers, *but labouring, suffering euill.* First, is a good souldier, then, *suffring euill*: For an euill man is no souldier, but an enemy of Christ, *Transfuga, aris-away*: he hath forsaken his colours, and giuen ouer the cause. If we be good, then shall we be sure of enemies: when first we become good, then the fight beginneth. *My^a sonne, when thou comcest into the seruice of God: stand fast, and feare, and prepare thy soule to temptations.* As soone as Christ^b was declared the sonne of God, instantly^c Satan declared himselfe an open enemy; and this euery child of GOD shall proue in himselfe. What perill was Saint *Paul* in whiles he was^d a persecutour? was it not a sweet world to apprehend, to binde, to imprison whome he listed? But when he is conuerted to Christ, heare what he saies: *e In Perils of water, of Robbers, of his owne nation, of the Gentiles. in perils in the Citty, in the Wildernesse, in the Sea, in perils of false brethren.* See how the world is changed; now he must iourney, be weary, watch, fast, hunger, for our goodnesse will not free vs from danger, it is the cause of danger, as we see in^f *Abel*. Are not men slaine for their goods? so the treasure of Godlinesse is the sole cause of the enemies assault: he will venture most for the richest booty. Thus the wicked haue a trebble advantage of the Godly: First, their heauen is heere on earth, they are in their owne country, they seeke no farther. Secondly, they haue no such treasure being voyde of grace, *cantabit vacuum coram latrone uator*: He that hath neuer a peny in his purse, neede not feare robbing. Thirdly, their friends are here, the world loueth him: So standes it not with the Saints of God, whose country is not the world; whose treasure is not in the world;

^a Ecclesi. 2. 1.

^b Mat. 3. 16.

^c Mat. 4. 3.

^d Act 9. 1. 2.

Act 26. 20.

^e 1 e Cor. 11. 26.

^f Gen. 4. 4.

world ; whose friends are not of the world.

I will briefly shew three things which belong to a good souldier of Christ. First, he must haue a good heart, the Deuill fights for the heart : who then will be a niggard of an hearts courage in an hearts defence ? they say, *mens cuiusq; is est quisq;*, a Christian should be all heart : For so much as we deduct out of courage and resolution for Gods cause : so much haue we forfeited of our being and subsisting to Christ. Doe not Princes when they send treasure by land or sea , picke out the most stout, resolute, the most hardy and venturous men ? will they trust cowards ? We haue grace from Christ as a *depositum*, a treasure committed; ^h God hath put vs in trust : let not vs basly and cowardly giue it ouer. *Lucan* speaks of *Metellus*, which when *Inlinus Caesar*, entered Rome suffering the dishonor of the Citty and the breach of all lawes ; yet when *Caesar* brake open the doore of the treasury , thrust himselfe betweene : and would not let him passe without breaking through his owne sides. So the Poet hath.

*Usq; adeo solius ferrum mortemq; timere,
An nescit amor: pereunt discrimine nullo.
Amisse leges: sed pars vilissima rerum,
Certamen mouistis opes. —*

O cursed gold, thy onely loue when state and lawes decay,
Through fire & sword, & bloody death, doth carlesse make a
Riches, yee vilest part of things, for you men kill and slay. (may

Shall it be said so: the loue of riches feareth not sword,
nor death ? O no : let onely the loue of Christ con-
temne death. No sacke of a citty is so lamentable, as
when the Deuill entreth into a soule : as when he cries
downe with an heart , and synks the whole man into
ruine , and perdition, we haue true enemies, why haue
we fallē hearts, he which hewed vs as I may say, out of
the

g 2 Cor. 4.
h 2 Tim. 6. 10.

the dust of the earth, was knowne to bring vs to an excellent piece of worke. Why then doe wee suffer that enemy which will breake downe all our carued workes, with Axes and Hammers? We want no courage to stout it and braue it in defence of our wicked liues, and lewd manners: we will beare no reproofe; we will maintayne it to the death; we are hardie and resolute to follow causes at Law; we spare for no cost: though our cause be weake, our heart is strong. A man is not afrayd to challenge his Brother into the field, and to seeke to shed his bloud, with hazard of his owne life, though he fight against God, and the iust Lawes, armed with vengeance: The World hath her Martyres, Sinne hath hers: What hath Religion? Come on deare Christians, let vs προκλιθεσθαι: First challenge the enemies of our faith: We onely which stand for the truth of God haue a strong cause: Let vs not haue faint hearts. We fight against a fugitiue enemy, a Runnagate, whom our Captayne Michael, hath so wounded that if we but resist him^a he will flie from vs. Our fellow Souldiers are all the Saints of God, Martyrs, Apostles, Prophets, Patriarchs; euen that royall Army of God: our *auxiliaries copie*, our supplies, are the Angels in Heauen which pitch their^b Tents about vs: whom if we could see, we should say, That more are they that fight for vs,^c then they that fight against vs.

Our Captayne, our Leader is Christ Iesus, which^d combated the enemy in single fight, and is ascended up on high,^e Principalities, Powers, Mightes, and Dominations, being made subiect to him: Come on I say, courage for Heauen, for Christ, for the Crowne of glory: What Dwarfes will feare to bid defiance to the strongest Champion, if a Giant will stand by and abet his quarrell? ^f Dominus nobiscum, The Lord is on our side, that Giant of infinite stature. & Heere what David the

H

Prophet

a Iac. 4. 7.

b Psal. 91. 11.

Psal. 104. 4.

Psal. 34. 7.

c 1 Reg. 6. 16.

d Mat. 4. 3.

e Ephs. 1. 21. 22

f Heb. 3. 6.

g Psal. 78. 66.

i Rom. 8. 38.

Vese 37.

k Apoc. 2. 10.

Ennius.

l Hebr. 4. 12.

Prophet saith, *Though an host of men were gathered against mee, yet will not I be afraid*: See a little Dwarfe in in this Name, defie all names, and Powers, ⁱ Angels, Principalities, Life, Death, Height, depth, things present, things to come: counting his daily killing for Christ, more then conquering. For know we this, no man can be overcome which hath a good cause; if his enemy kill him, his cause will saue him: then come what will, we onely which haue this cause of Christ can say of all our enemies, as Socrates said of Anytus and Melitus: *Me vero Anytus & Melitus necare possunt, nocere non possunt*. Our enemies may kill vs, but they cannot hurt vs. Finally, to make our courage lasting and durable, let vs behold our Lord Iesus, holding ouer our heads the Crowne of glory, and saying, *Vincenti* ^k *dabo*, to him that ouercommeth I will giue the Crowne of life.

The second, in a good Souldier, is to haue a good hand, or arme; for we must not be such onely as may not feare our enemies, we must make them feare vs; as Pelopidas, which when one told him, We are in danger of our enemies: Why said he, more then they of vs? For why should we feare carnall, or couetous, or cruell men? if the arme of our Faith be extent and strong, they shall rather feare vs. I say then, *Hostem qui feriet mihi erit Carthaginiensis*. He that strikes an enemy of Gods, shalbe to me a good Christian. Strike at Atheists; downe with proud Goliath; pull away the visards of hypocrites, and hit them in the faces; feare no mans person, no not the Giants: For wee haue a Sword of that temper and sharpenesse, which will diuide and pierce ^l *the diuisions of the Spirit, and the ioynts and the marrowes*: But if the Sword be neuer so sharp, what hurt can it doe if there be no hand to strike? If David haue neuer so smooth a stone in his scrippe, if he want a Sling to throw him out, how can hee hit Goliath.

Goliath in the forehead. *Plutarch* writeth of *Coriolanus*, in his life; that he vsed his weapons so ἐκ παλαιός, that the vse made him so familiar that they seemed ἐγγενή καὶ ἐμφυῖα, as if they had beene borne with him, or grafted into his hands. This benefit we haue from being conuersant in Scriptures, that we are able with ease to dart out and sling the word, to hit our enemies in their fore-heads. For which vse, *Saint Paul* commends *Timotheus*, ^c *Because of a childe hee was exercised in holy Scriptures*: and the word of God, in such, is like the Arrow in the ^f hand of a Giant, which draweth with that vnresistable force, that it will diuide the very soule and spirit. I should thinke it too little in such a case to haue a strong arme onely; both our armes must be strong and practised, that our enemy may not know our right hand from our left. *Plato* to good purpose in his *Republ.* counsailed men to be Ambodexters for this vse in fight: And for this *Hector* is commended.

c 2 Tim. 3. 15.

f Psal. 127. 4.

Ilyad.

νιδ' ἐπὶ δεξιᾷ ὀϊστ' ἐπ' ἀριστερᾷ νωμῆσαι βᾶε
Ἀζαλέω.

Of fighting well I know the Art,

With left and right to hurle a Dart.

But if this be required in any fight, it is in ours, which haue enemies on both sides, on the right hand, and on the left: therefore *Saint Paul* exhortes vs, to haue ^a *the weapons of righteousness on the right hand, and on the left*: that which way soeuer he strikes, we may ward him; whether he charge vs on the right hand of prosperitie, or on the left of affliction. Whether he fight before, as a Lion, or sleight it behinde, like a Foxe: whether he assaile vs without, ^b with his men-beasts, or within, by feares and temptations: whether hee reach at vs from aboue by Presumption, or from beneath with Despaire; I pray God wee be not found

g 2 Cor. 6. 7.

h 1 Cor. 15. 32.

such as *Milo*, which when he looked on those armes with which he had wrestled before, for the price, at the games of *Olympus*, could say of them; *At hij iam mortui sunt*: See, these armes are now dead.

The third thing wee require in our Souldier of Christ, is a good eye. For what vse is there in battell of either courage at heart, or strength of hand, to him which is blind? See this woful experience in Pagans & Heathen people; which haue profused zeale and constance to fight for hell, in the darkenes of their vnderstanding. And this is plaine in our aduersaries, whom might, zeale, persistance, resolution onely commend; wee might take for vndoubted Souldiers of Christ, had not blindnesse of heart turned all those weapons and powres of the spirit to fight against God. *Judas*, when that rich Oyntment was bestowed on Christ, said; *c Ad quid perditio hec?* But we, when the whole forces of our soules and spirits are bent and panted to demolish the truth of the Gospell of Christ, *To what end serueth this waste?* Therefore in one word our Sauour saith; *If thine^d eye be wicked, all the body is darke*: For if we misse in the goodnesse of the cause, and the rightnesse of intention, all is lost. And it is to be noted that he saith not, *Eyes*, but, *thine eye*. For one of our eyes, the left eye, it mattereth not if that be out, the worldly wisdom: For I take it, Christ intends the right eye: For the Diuell would make a couenant with vs, like *c Naasb* the Ammonite, vpon this condition, that he may thrust out our right eyes. He careth not how quicke-sighted we be to the world, onely hee desires to GOD and his truth to make vs starke blinde. O eternall God looke vpon vs, and visite vs with light from heauen; for the earth is full of darkenes and cruel habitations. And in this case the word of God is to vs as those Perspicils were

a *Mar. 14. 4.*

b *Math. 6. 23.*

c *1 Sam. 11. 2.*

Suetonius

Ilyad. p.

to Nero, in which he saw the trickes and cunning of the Fensers, and their secret wards and thrusts, and the conueyance of their Art. From hence may wee see that great Fenser, and the mystery of iniquities, and learne to shunne his fiery darts, God grant wee may see in his light. I remember *Homer*, when hee speaks of *Ajax* fighting in a blacke mist, vnder a darke cloude, how he makes him cry to God for light, with such vehemency of passion, as I know not if he expresse the like in all his Workes.

Σεῦ πάτερ, ἀλλὰ σὺ ῥυθαι ὑπ' ἡέρεος ὕιας Ἀχαιῶν.
Πότῃσιν δ' αἰθέρῳ, δὸς δ' ὀφθαλμοῖσιν ἰδέσθαι
ἔμ' δέ φέει καὶ ὄλεσσαι, ἐπεὶ νύ τοι ὄναρ ἐμ' ἔτῳς.

*Ioue, Father, save the sonnes of Greekes
from this darke pitchy night,
Make cleare the ayre, dispell the mist,
and kill vs in the light.*

Giue vs (O Lord) the light of Grace: remoue from vs all darkeness of Vnderstanding, and kill vs in the light of thy sonne I E S V S C H R I S T. My last part followeth.

What wee should not be.] Wee must not be intangled with worldly businesse. I take not any of these words metaphorically spoken: but in the first and proper sense: for bodily fights are but shadowes to this of the spirit, which is the onely true fight: and say we must borrow words, for our better vnderstanding, to expresse spirituall things in their kinde: earthly things doe lend heauenly things words, but heauenly things doe lend earthly things signification. So they which fight but for earthly things, doe not, till they haue gotten the victory, meddle with the things of this world; much lesse should we which goe in warfare for heauen. For this implication or stopping at things

a 1 Cor. 15. 26.
 & 55. 56.

in the way, is a let to the victory: which if it came but single and by it selfe, were farre more to be desired of a good souldier, than any thing which can be had without it. But the victory brings in these spoyles with it, and whatsoeuer else mans heart can desire: especially this victory, after which shall be no more warre,^a no enemy left; and the purchase shall bring with it all spoyles, riches, honour, security, peace, triumph, glory and blisse eternall. If we could consider the benefit and fruit of this victory, all the Kingdomes of the earth could not serue to make one fetter to tie vs heere: and those greene cords of the loue of riches, and worldly pleasure, and honour, which so binde our desires, we should breake, as *Samson* did his Bands, like to *Towe* when it hath felt the fire: So absurdly then doe they which neglect this end, to which they are called, and lie ensnared with impediments of emoluments which lie in the way: as if a man, being shewed where a rich treasure lay, should neglect to digge it forth, contenting himselfe with the Rushes and Bennets, which grow vpon the ground.

I will content my selfe onely to resemble these men to such as catch at the spoyles before the enemy is ouerthrowne, or the battell wonne: whose first let is, because that *ardor pugnandi*, that alacrity of the minde, and heate to fight, which should be in a Souldier, begins to cease. This we see in many worldlings, which beganne with a zeale and seruor of the spirit; but that heate and burning of the spirit is now abated and retarded. They grow colder and colder to heauenly things, till at last they shrink and fall away. If they be not starke cold, yet they are not hot: and of such we may heare the Apostle complayne, ^b *Demas hath forsaken me.*

b 2 Tim. 4. 10.

Secondly,

Secondly, being made rich, they grow timorous: For the nature of these earthly things is, to beget diffidence and feares, and jealousie; because our worldly riches haue many suiters, and many competitours, which seeke by flattery and sleight to vndermine our estates, and pilfer away our happinesse: so many enemies, not onely of rust and mothes, but of *Theeues which breake through and steale*: so all our study and care is now deriued from heauen, to guard and watch these bale gatherings, that we may justly complayne, *Our feete are set in the snare*: What snare? In the snare of the Diuell. Saint Paul telleth vs *bin laqueo Diaboli*: So these first stole away our zeale, and we beganne to faint; now they haue taken away our courage, and we are turned cowards. And now for feare wee durst not speake the truth: especially if wee should offend some great person. To omit other feares, wee will change our religion and profession too, rather than suffer losse. But say we are not brought to this triall: See the rich mans feare when he comes to die: I meane not his which hath riches, but his which loues riches: I say, when he comes to the last stroke, and should be full of fortitude; for *τὸ λειψὸν σεφάν*, now it is come to the crowne: What can wee stirre such men vp with the view & speculation of heauenly things, of which their hearts haue beene so long naked and dispossessed? Now is the time of feare, the thiefe is come which begins to dig through the wall: all is full of trouble and terrour. When that soule, which was the least part of their goods, is swallowed vp of Despaire. When one poore Ague shakes all the frame of the house, as it would sinke all downe into hell: when they await the heauy doome of the Physition, as the thiefe doth the Sentence of the Iudge: when that strong enemy, I meane their owne fleagme and spittle hath so wofully besieged

c Psal. 66. 11.

d 1 Tim. 6. 9.

c 2 Tim. 4. 8.

besieged their life; when groanes and stiches, and burnings, and shakings, begin to hale and pull those fat Bulls out of their rich pastures; thus doe they perish that haue renounced this warfare for the Kingdome of Heauen, and wrapt and snared their soules in the loue of this present world: whose condition was worse then that of Swine: to whom life was giuen in stead of Salt to keepe them from stinking: and now see what followes; we haue lost our courage, and our enemies haue found it; we haue deuised to tie our selues so fast that they may take vs, and carry vs whether they will: take we heede then, least that which is most dangerous, the enemy set not vpon vs while we are *sub sarcinis*, vnder our burthens: For, that I may conclude, wee gather not the spoyles heere, for they are not earthly things, but *Ioy, Lowe, Truth, Peace^a of conscience, and the fruits of the Spirit, with the Kingdome of Heauen and life eternall*: of these rich booties doe our enemies robbe vs, and these are gathered in Heauen.

h Gal 5.22.

b 2 Tim. 2.5.

Againe, in this life the fight is not ended: ^b *No man is crowned unlesse he haue lawfully ariued*. Shall we seeke to triumph before the victory? Lastly, the Souldier must not take the spoyles, but the Generall must distribute them, which viewes the whole Armie ouer, and sees who fight best in their seuerall ranckes and Stations: so doe earthly Princes to them which haue deserued best in the warres: To some they giue gifts, to some honour and Knighthood, to some Lands, to some the seate of Iudgement; and so doth our Lord IESVS CHRIST, looking downe from heauen on such as strue and wrestle for his name and glory: to some gifts; *His^c that ouercommeth will I cloth in white aray*: to some Lands and possessions; ^d *Goe to thou faithfull Seruant, be thou ruler ouer ten Cities*: to some honour,

c Apoc. 3.5.

d Luc 9.17.

nour, ^e he that shall doe these things, and teach them, shall be called great in the Kingdome of heauen. Some he ^f maketh Iudges, You which haue followed me in this generation shall sit vpon twelue Seates, and iudge the twelue Tribes of Israel. Let these giue vs to consider what our calling is; we should fight for the truth: but how many fight against the truth? as Heretiques, with what vehemency of spirits? rayling vp all mans reas on and force of arguments, seeking with all malice, subtilty, with extreame rage and cruelty, the detorsion of the word of God from it's end: vrging Scripture against Scripture: Which abuse we seeing, may iustly crie *ὄντες ὡς περὶ βελέμεθα*. We are wounded and shot through wuh our owne feathers: Our enemies haue said,

Mutemus clipeos Danaumq; insignia nobis aptemus.

Let's change our Bucklers while tis night,
And vnder Greekish Ensignes fight.

We should fight for God: but how many fight against him? Atheists. Blasphemers, Swearers, which by their liues doe beare witnesse against God: which neuer vse his trembled name, but when they sweare and blaspheme, as if they would spit him out of their mouthes. Such we haue, which open their mouthes wide against Heauen, we heare them say: ^a *Our tongues are ours, who are Lords ouer vs?* We should fight against the Diuell, we fight for him, when we will not confesse our sinnes, but iustifie them, and say to the Prophets face ^b *Nay, but I haue not sinned*: Thus doe we absolue Sathan, and condemne CHRIST: this makes the Ministers of God as welcome to vs as *Elijah* ^c was to *Ahab*: *Hast thou found mee O mine enemy?* And as *Micahiah* was to the same *Ahab*, ^d *he neuer prophesieth good to me, but euill.*

We should fight against the world; but we stand in
I the

^e Mat. 5.19.
^f Mat. 19.28.

Virg. *Aeneid.*
lib. 3.

^a Psal. 12.7.

^b 1 Sam. 15.20.

^c 1 Reg. 21.20.

^d 1 Reg. 22.8.

the worlds defence; as couetous men, will they suffer the least diminution of their riches? nay rather perish mercy, dye Almes-giuing, waste Zeale, be forfeited all the treasures of Grace, to the vttermoſt wracke of ſaluation, & the loſſe of Heauen to boote. What Counſell, what Law, can we not finde to recouer an earthly loſſe? But Gods laws are not cared for. All our ſtriuings, buildings, plowings, ſaylings, doe obey Hell and the Diuell. If we could rippevp the hearts of ſuch, we ſhould finde written in them: * *The God of this preſent world.*

x 2 Cor. 4. 4.

We ſhould fight againſt the fleſh; wee are for the the fleſh: as gluttons, adulterours, drunkards, which in the combate betweene the fleſh and the Spirit, doe take the fleſh her part: which contrary to the rule of Saint Paul, doe *caſtigare ſpiritum*, chaſtiſe and ſubdue the ſpirit: their fleſh they nourish and pamper; their ſoules they ſtarue and famiſh, neyther lyying hold of Gods promiſe, which is the ground wherevpon they ſtand, neyther caring for the word of God, which is their foode: neyther by Prayers and Meditations rayſing vp in them the ayde and ſtrength of faith, which is the ſword wherewith they muſt fight: So daily the bodie growes ſtronger, as if he ſhould ſay, *Who can conquer mee?* and the ſpirit weaker, crying, *who ſhall deliner mee?*

a Rom. 7. 21.

b Cor. 9. 27.

c Rom. 7. 24.

Laſtly, we ſhould fight for brotherly loue, but we trample it vnder our ſecte: elſe what doe ſo many diuiſions and ſchiſmes? Doe wee ſeare our part is too ſtrong, and hauing eſcaped the ſword of our enemies, doe we ſeake to fall by our owne? But the authors of ſects doe ſeparate themſelues, as the onely ſanctified and choſen, deſpiſing all others, as Publicanes and Sinners. But let me aſke, where there is among you *enuying*,
^d *and ſtriſe, and diuiſions, are you not carnall?* You are not as this Publicane, or Sinner, are you not worſe? he is come.

d 1 cor. 3. 3.

come neere to teare the flesh of I E S V S, which hath rent his coat: But these may suffice. God grant that we all which haue our profession in C H R I S T, may haue our minde for C H R I S T; and not onely resolute to fight this fight for the Kingdome of Heaven in our severall stations, as we are to ioyne with the honour of God, the rescuing of our soules and bodies from the enemies of God; but in all our states and callings whatsoever, publickly, to behaue our selues like good labouring Souldiers of Christ our Lord; whether we be Counsaillours, or Iudges, or Deligates for peace, or inferiour Officers, or priuate men, or Pastours of the flocke, or any wayes called: to thinke that to all doth belong this good labour, that publique peace and tranquillitie be defended, the truth maintayned, Religion preserved, the good encouraged, the wicked punished, and aboue all, G O D S prayse and glory euer magnified.

*Now to God the Father, with the Sonne, and the
holy Ghost, be all Power and Dominion
ascribed, now and for euer.*

Amen.

12

The

THE
CALLING
OF MOSES.

The fourth Sermon.

EXOD. Chap. 3. Vers. 1. 2. 3. 4. 5.

Verse 1. *When Moses kept the sheepe of Iethro, his father in law, Priest of Midian, and drove the flocke to the backe-side of the desert, and came to the mountaine of God, HOREB.*

Verse 2. *Then the Angell of the Lord appeared to him in a flame of fire, out of the middest of a Bush: and beholde, the Bush burned with fire, and the Bush was not consumed.*

Verse 3. *Therefore Moses said, I will turne aside now and see this great sight, why the Bush burns not.*

Verse 4. *And when the Lord saw that hee turned aside to see: God called vnto him out of the middest of the Bush, and said, Moses, Moles: And he answered, I am heere.*

Verse 5. *Then he said, Come not hither, put off thy shooes from thy feete, for the place whereon thou standest, is holy ground.*



If this place of Scripture had moued me to but an intent of handling the seuerall parts, according to their just weight and substance; I must of necessity haue giuen it ouer, and layd this burthen

burthen on some other, whose shoulders could haue better borne it than mine can, and haue chosen some foords and shallowes of other Scriptures, through which more easily I might haue waded. But sithence I haue no other purpose than to gather from these branches, such fruit as hangeth lowest for my reaching, I hope I shall offend no reasonable Hearer.

The generall Scripture, which hath in it, the Calling of *Moses*, sheweth vs, first, who called him, *God*, *Verse 4.* *Verse 2.* *The Angell of the Lord*: secondly, the place generall; *Verse 1.* *The Desert*: thirdly, the particular place, *Verse 4.* *Out of the Bush*: fourthly, the manner of Calling; familiarly by name, *Moses, Moses*: fifthly, *Moses* his readinesse, *Heere am I*: sixthly, a Prohibition, *Come not hither*: seauently, a Commandement, or Exhortation, *Put off thy shooes from thy feete*: eighthly, a reason, it may be of both; *For the place where thou standest is holy ground.*

There is no doubt but as often as God appeared to our Fathers, making himselfe manifest by some signe: so often hee stouped downe from the height of his Majesty, and (as wee may thinke) went forth from himselfe, to come nearer to them. For that which is most vnworthy of that Diuine majestie, to borrow a Body or a Face of his Creatures for a time, is yet the greatest vouchsafing wherewith hee can vouchsafe vs, and the possiblest meanes he hath, to make vs, whiles we are here in the flesh, attentive, and to wonder at his greatnes. The same God doth stoupe downe, and bow himselfe to vs when he speaketh and calleth by his word out of the lippes and mouthes of his Prophets and Ministers: and there is no difference betweene that trembled Majesty, which spake to *Moses* miraculously, and to vs ordinarily. But this is the end of extraordinary calling; that they haue extraordina-

ry effects : & to whom God doth appeare by strange and fearefull signes and wonders, in them he sheweth more wondrous workes of his power.

^a Chap. 2. 15.

^b Exodus 9. 24.

^c Exodus 2. 11.
Hebr. 11. 27.

^d Mat. 20. 16.

^e Exodus 7. 1.

Had not God called *Moses*, who could haue perswaded a silly poore man, a shepheard, in the wilderness, such an one as ^a before fled from the face of one man, to oppose himselfe to a mighty kingdome, to a whole Nation? Had not God inspired, how could one naked man, with a little wand in his hand, whip *Pharaoh*, and his kingdome, and finite the whole land, and hauing first beaten him with haile and ^b stormes, after he had almost eaten him vp with Lice, *Exodus* 8. 17. and Caterpillers, *Exodus* 10. 13, after hee had shaken him with thunders, and scorched and blasted him with lightnings, *Exodus* 9. 23. powre him out and his whole hoste, like dregges into the Sea?

Now for the calling of *Moses*, wee must consider this followed another calling of his : namely, his inward calling, with which he was called before : it was then an outward calling, yet not that outward which is opposed to the inward : for so, *many are called* : But a certaine deputation of a purpose which God would publish and make manifest by him, whom by warrant of this calling, as by Commission, he would authorize to sit in his owne place, and to visite *Pharaohs* house : in regard whereof he saith; *I will make thee Pharaohs God.*

So now *Moses* considering the highnesse of him that calleth him, shall little regard how vilely men esteeme of him, being assigned by him, before whom, not onely all earthly Kings and their kingdomes, but the heauens themselves are lowe.

And againe; *Moses* considering the power of him that calleth him, shall now despise his owne weaknes, and a thousand flow tongues.

And

And further, looking into the end for which he is called, to deliuer his brethren from their bondage, and affliction; shall comfort himselfe, not onely against the hardnesse of his labour, and the obstinacie of blind *Pharaoh*, but against the bitter murmurings of his own brethren, and the hardnesse of their hearts.

And lastly, *Moses* calling to heart that wonderfull vouchsafing of the Diuine majesty; first, in looking vpon a people which were afflicted with so cruell bondage; but especially in looking on him, which was afflicted by the afflicted in a lower degree of misery than bondage: to make him their Leader, to make him *Pharaohs* God, to furnish him with all helpes, to grace him with the familiarity of his owne presence: how gladly shall hee consecrate all his power and strength to this seruice, to Gods businesse, with care, with resolution, with all his heart?

But we must obserue, that albeit it be heere written, *God called him*; yet in the second Verse, we finde the *Angell of the Lord appeared to him*. If we desire to know who this Angell should be, which in the sixt Chapter, *verse 3.* calleth himselfe by the name of *Iehonah*, and taketh to him the glory of the eternall Godhead, wee may safely with the Fathers, take him for the eternall Sonne of God, in regard of his person of a Mediator: Which person albeit he did after take vpon him, when in the fulnesse of time hee tooke our flesh, yet he bore the figure and image thereof from the beginning. And to this purpose, *Saint Paul* calleth him the ^a Leader of the people in the desert. For albeit he were not yet come, yet might his Predestination to that office, be of that force, that hee might make himselfe knowne to the Fathers vnder no other habite: For all the communication they had with God, was by no other meanes, than of the Messiah, which



f 2 Cor. 10.9.

which was promised : which although he were the eternall Word, that is, God himselfe : yet might he in respect of his future Office and Embassie, borrow the name of an Angell.

And farther be it that the eternall Sonne of God did appeare to *Moses*; yet could not this hinder any thing, that hee appeared by an Angell, more then that, when God appeared to *Abraham* in the likeness^b of three Angels, for that there also the Angels speake in the person of God : (at the time^c appoynted I will retorne unto thee, according to the time of life:) It is no extraordinary thing : for the Prophets themselues, which beare Gods message, doe sometimes take vpon them Gods person, and speake as God speaketh : as^d *Elisha*, second of *Kings*, Ch. 6. vers. 16, which vseth the same words : and *Elijah*, the first of *Kings*, Ch. 21. 20.

Onely this may suffice to be gathered from this place, that whatsoeuer God speaketh by his Angels, is of as much certayntie as if Gods owne mouth had spoken it, I if he leaue Angels, and chuse Shepherds and Fishermen to doe his message, the authority is no lesse then if it had beene thundred from Heauen, or vttered by an hoast of Angels, or written in the Heauens, or spoken from Heauen by the mouth of the Sonne of God, from the right hand of God : for although the Angels of Gods Church heere on earth be by no meanes to be compared with those blessed mindes, for excellency of substance or immortality, or purenesse from sinne: yet are they not inferiour to them in respect of their message, if they be not about them in regard of their office : which is greater then to sit vpon the Spheares of Heauen, and to bring the Sunne to his daily course : to vphold the earth, to dispose seasons and times, to inflict famines and pestilence: for to them only is committed the dispensation

^b Gen. 18.

^c Vers. 14.

^d 2 Reg. 6. 16.

of the word of Life, the ^a power of the keyes of the Kingdome of Heauen, ^b the Administration of the Sacraments, they wash you with liuing water in Baptisme, *In the name of the Father, and of the Sonne, and of the holy Ghost*; they reach you the flesh and ^c bloud of Christ in the Lords Supper; they lift you vp to Heauen by preaching of that powerfull word, the least iot and tittle whereof shall not passe, ^d *when heauen and earth are passed away*: and for this cause, although an Angell appeared to ^e *Cornelius*, he went no farther then to messenger him to Saint Peter, which should tell him what he should doe: I, when CHRIST ^f himself appeared to *Saul*, and spake to him from Heauen, yet he gaue to *Ananias* this honour, that he should be the instrument of his conuersion, and of his receiuing the holy Ghost. Let no man then now looke to be ^g called out of a bush burning with fire, or by a voyce from heauen, thence God doth as vndoubtedly call vs daily out of the mouthes of his Ministers and Preachers, and speake by them as familiarly as he did by *Moses*: and if they be Ministers to you of Grace, and Life, and the riches and glory of the Kingdome of heauen; let it not grieue you with good consciences to be Ministers to them of the perishing things of this world: neyther despise you them, because they are men, and sinners as you are: for God which deputed them, did it not for want of Angels; but in calling them, he preferreth your nature. Hee knowes their vnworthines better then you, yet he honoureth them: Doe you dishonour them whom God honoureth? What then? doe you blaspheme the good of your brethren, for which you are to giue God thanks? I, and somethere are which load them with disgracefull termes, and rayling words, such as the ^h Angell sustayned not to giue to the Diuell himselfe. The spirit
K himselfe

^a Mat. 16. 18.
^b Iohn 20. 23.

^c 1 Cor. 10. 16.

^d Mat. 5. 18.

^e Act. 13. 6.

^f Act. 9. 4.

^g Ier. 17.

^h Iud. 9.

b *Apsc* 3. 14.c *Ioh.* 15. 18.

2

d *Psal.* 139. 8.e *Dan.* 6. 22.f *Dan.* 3. 24.g *Ien.* 2. 17.h *Ioh.* 11. 38.i *Iſay.* 13. 21.k *Cap.* 2. 13.

himſelfe calleth that blinde and careleſſe Miniſter the
 b Angell of his Church: Doe we eſteeme them whom
 the mouth of God calleth Angels, as the beſt of all
 men? Are you wiſer then the holy Ghoſt? or can you
 conſtitute a better forme of gouernment in Gods
 Church then God himſelfe hath ordayned? Doubt-
 leſſe none can ſet little by the Miniſters of c Chriſt,
 but they which haue hated him firſt. Wee cannot
 reach at his Heauens, we cannot touch his Sunne nor
 Starres, nor diſorder the leaſt of his workes heere on
 earth, and yet we oppoſe our ſelues to that, to which
 God hath giuen a farre more excellent being, namely,
 the word of truth, the image of his glory, the ſword of
 of his Iuſtice, the Scepter of his Kingdome.

Our ſecond circumſtance followeth. The Place ge-
 neral, out of which *Moses* is called; the *Deſart*, &c. The
 d Prophet ſhewing that no man can flie from the pre-
 ſence of God: neyther by aſcending into Heauen, or
 lying in Hell, or dwelling in the Sea, &c. As hee pro-
 ueth, that if we doe wickedly, we lye open alwayes to
 the vengeance & wrath of God; ſo he enforceth, that
 if we doe well, nothing can take our reward from vs.
 What maruell if then God ſearch the Wilderneſſe for
 his ſeruant *Moses*: doth he not uſe to ſearch for his ſer-
 uants, the e dennes of Lyons, f and fiery Ouens, g and
 the bottome of the Sea, and the bottome h of the
 graue? For as he reioyceth to bring hidden wicked-
 neſſe to open puniſhment; ſo he more delighteth to
 bring ſecrer godlineſſe to open light and glory. Al-
 though then *Moses* thou be caſt forth into the Wil-
 derneſſe, into the place of Dragons, to haue thy abi-
 ding with i *Zym*, and Dragons, and Oſtriches, and
Ohim, &c. yet heere God looketh vpon thee. The ſame
 God which ſaw thee k when thou fleddeſt from thy
 Brother: I, the ſame God which ſaw thee when thy
 Mother

Mother which bare thee, forsooke thee, and shut thee vp in a little Arke^l of Slime and Pitch, and cast thee forth among the Bulrushes, and left thee floating vpon the water.

1 Cap. 2. 3.

We see, as the littlenesse or vnaptnesse of the persons, cannot hinder God in executing by them works of wonder, no more can the vnlikelienesse or vnaptnesse of the place. He can make as many Springs to flow out of the rocky Desart, as from *Apenninus*, the father of Riuers: hee can store the waste and roaring Wildernesse with as much prouision as fruitfull *Egypt*: he can leue as great an Armie^l from *Sina* bushes, as from the middest of *Pharaohs* Kingdome.

But what is the reason that God appeareth to *Moses*, rather in the Wildernesse then in *Egypt*. Haue the *Egyptians* onely driuen out *Moses* from them? Haue they not also chased God away? He cannot abide in *Pharaohs* Court, there is so much hardnesse in *Pharaohs* hart: he cannot abide in their land for their cruelty, nor in their Temples for their Idolatry: It was a poore entertaynement, that the Lord of life, when he came to dwell with vs, and to inhabite our flesh; that hee must be driuen to seeke the Asses cratch, and that our vnthankfulnesse did thrust the God of life into a Stable: but it was harder that quietly the Babe *Iesus* could not enioy that, but *Mary* must be driuen to flie by the way of the Wildernesse into ^m *Egypt*, to hide her Sonne, for feare of *Herod* and the Iewes. Why doe we thus banish God from vs, and chase him forth into remote, and farre Countries, from whence he will not returne but to smite vs, and iudge vs, as he did the *Egyptians* heere? Why doth hee rather dwell in the thornie bush then in *Pharaohs* heart? He is not in *Samaria*, but he is in the Desart with ⁿ *Elijah*: he is not with *Belsazzar*, in his Pallace *Dan. 5.* but

m Mat. 2. 14.

n 2 Reg. 19.

p Gen. 19.

q 1 Sam. 24.

3

r Gen. 15. 17.

s Psal. 46. 5.

t Heb. 12. vlt.

u 2 Reg. 1. 12.
x Dan. 3.

he is with *Daniell* in the denne of the Lyons, *Dan. 6.* p He is not in Sodome, but hee is in the Mountaine with *Lot*: He is not with *Saul* in his Tent, but he is with *David* in the caue. Oh our vngratefulnesse, nay our wretchednesse, if where we are most, there God is least.

Now for the third part in order; the Place particular. It should little boote to set downe the varietie of the opinions of them which haue interpreted this vision: but God had doubtlesse his secret heere. Some apply it to the *Israelites*, and their peruerse disposition, which were alwaies like the thornes which resistes the fire. Some take for the Bush, the wombe of the blessed Virgin; some the bodie of *CHRIST*. I will not maintayne these opinions, neyther will I impugne them, but we more safely compare this vision with that of *Abrahams*, where God appeared to him in a fire-brand, out of a darke Fornace: The reason is, God suffereth not his people to be extinguished in darkenesse. The afflicted and oppressed people of *Israell*, we may resemble to the low shrub or bush: The tyranny of *Pharaoh*, to the fire burning in the midst; which had consumed them, had not God miraculously preserved them. So by the presence of God the bush escapes the fire, as it is written, that although *the floods lift up themselves against the Sanctuary of God: yet it shall not be moued, because God is in the midst of it*: Saint *Paul* saith of God, *our God is a consuming fire*. But *Moses* can say, our God is a preserving fire. To the *Egyptians* he was a consuming fire, but to the *Israelites* a preseruer from fire. He consumed the Captaynes of *Abaziah*; but he preserved *Elijah*. Hee consumed the Princes of *Nabuchodonosor*, but he preserved the three children in the midst of the fire. *Isay* was preserved by this fire; for when God touched his mouth with

with a coale burning from the Altar, he heard; ^aThine iniquitie shall be taken away, and thy sinne purged. And although the fire be now out of the Bush, yet Christ hath brought fire ^b anew from heauen and left it burning in the Tongues ^c and Lippes of his Apostles, and made them the ^dLights of the world.

^a *Isay* 6.7.

^b *Luke* 12. 49.

^c *Acts* 2.3.

^d *Math.* 5.14.

Now touching the Vision. No doubt but *Moses* was wonderfully astonished with the miracle: he goeth aside, to wonder, to gaze at this strange sight. But these, if thou compare, *Moses*, with those miracles which God wil worke by thee; with those great wonders in *Egypt*, with his continuall appearing to thee in a Cloude by day, and in a Pillar of fire by night: This burning flame, I say, if thou compare with these, and with Mount ^e Sinai, burning all with fire, it shall seeme to be but a little sparke.

^e *Exod.* 19.18.

And yet that great deliuerance of Gods people, which was wrought by *Moses*; at which all the earth trembled; which filled all hearts with astonishment, which was done with so mighty an hand, & outstretched arme; compare we it to our deliuerance in Iesu Christ; and it will seeme but as shadow to a body: and lesse indeede than a little sparkle to a great flame. What is their deliuerance from *Egypt* to our ^fdeliuerance from Death and Hell? What the leading of them through the red Sea, & to our washing in the bloud of Christ? What the standing of the Sunne at the praier of *Ioshuah*, ^g to the descending of the Sunne of God into the world? What the slaying of the first borne in *Egypt*, to the ^hcrucifying of Iesus Christ the Lord of Life?

^f *1 Cor.* 15.35.

^g *1 John* 1.7.

^h *John* 1.14.

ⁱ *Math.* 27.

Come we now to the manner of his calling, which is the fourth in order. Heere wee learne first, that this was no dumbe shew, to terrifie the holy man: For it hath Doctrine annexed to establish his minde. And

4.

^a *Jerem. 16. 17.*

indeede the miracle is great, but the calling of *Moses* is greater. And God calleth *Moses* by name, familiarly, which telleth him, that now hee hath a kinde of fellowship and acquaintance with God: that he must now walke with God, and forget his father and acquaintance in the flesh, and his flocke of sheepe, and the world, and follow his calling. For God by speaking to him in this sort, doth enter and insinuate himselfe into his minde; and moue him to regard his dailly walking, as a continuall judging. For how must they walke; with whom Gods eie doth alwayes walke, as an indiuiduall ^a companion? Now God by naming vs when hee calleth, shewes, that hee knowes vs when he speaketh not. He calls vs in time, he knowes vs before time: when he calleth, he is not neerer to vs than he was before, but he teacheth vs to draw nearer to him. But this is the least we can imagine of God, to thinke hee walketh with vs as an indiuiduall companion: for hee walketh in our soule, and betweene the diuisions of our spirit, and treadeth a secret path in our heart and vnderstanding, which no man knoweth but himselfe. There is neuer a fold or wrinkle in our minde, but he knoweth it altogether.

^b *Iohn 3. 20.*

Neither is this so onely; God is nearer to vs than we are to our selues. He seeth ten thousand things in our minde and thought, which we see not: therefore Saint *Iohn* saith, ^b *God is greater than our heart*. To our thought, men, and Angells are blinde; to God our thought is blinde. How many sinnes can hee object which haue fled the secretnes of our thought? What is more ignorant to him than our best vnderstanding? How many things which he will doe by vs, doth hee better know before they are done, than we after? Well may the Prophet say, *Such* ^c *knowledge is too wonderfull for me*: Neither may we wonder at any thing more than

^c *Psal. 39. 6.*

than that the trembled presence of God is no more regarded of vs. We shame not to doe that in the presence of God, which we blush to doe in the sight of the worst Boy we keepe. The first step that wee should tread in our calling, should be the forsaking of the world: I, of our selues. The world will not onely entangle vs, if we stand still, but if wee runnethrough it. Our calling is a daily struing, and a continuall fight: and the Countrey we seeke, must be ^a wonne by violence.

But speake we now of *Moses* his readines; *Here am I: Moses* did not as *Jonas*, which was sent to *Niniue*, ^b and went to *Tarkish*: nor as the men in the ^c Gospel, which were bidden to Supper, and went to their *Farmes*: nor as hee ^d which said *hee would goe, and did not*. For in saying, *Heere am I*, he rendreth his obedience before he knoweth what he is commaunded. We know not what God may command, but this we know, we must obey whatsoever God commandeth. If he intend to worke wonders by vs, if vpon vs; if he call vs to be Leaders, or to be led. Some he calleth to honor, some to mourning, some to imprisonment, some to suffer: We are not chusers of our estate, but must act that part which God enioyneth. This onely wee know for certaine, that then we haue performed the greatest part of our duety, when our heart is ready. But we doe all things sauing those which God requirereth. God calleth vs one way, we goe the contrary: God ^e calleth vs to a sweet supper, we refuse to come: the world calleth vs to trauell, and sorrow, and care, and we follow the world. There is as great a ^f gulf betweene vs and our calling, as was betwixt *Lazarus* and *Dines*. Hee goeth farre (they say) that neuer comes backe againe. We haue gone farre from God, and we haue not returned. The Lord hath said, *Returne*, and we would not returne. He hath set his face

to

^a *Math. 11. 12.*

5.

^b *Jonas 1. 8.*

^c *Luke 14. 18.*

^d *Mat. 21. 30.*

^e *Luke 14.*

^f *Luke 18. 26.*

a *Jerem. 2. 27.*

to vs : we haue turned our backes to him. He hath giuen vs a long time to sinne. The childe which was borne of a King (as we reade storied of *Paris*) and cast forth, and taken vp of a shepheard, as long as hee knew no other, did contentedly liue a shepherds life: but when he was told, his father was a King, did scorne that base life, and repayred to his father. If wee, not knowing how highly wee are descended, haue thought it good to intangle our selues with the things of this world, too base and meane for our calling. If perishing and vaine things haue held vs contented to leade our liues in this thrall and basenesse; yet now, knowing wee are more than the sons of Kings, I, ^b sonnes of the most High God, and heires of his kingdom, let vs not deferre to flie the shadow of this world, and to lift vp our selues to that glory which is prepared for vs; knowing that our heauenly Father, not onely looketh for our comming, but daily sendeth and calleth for vs.

^b *Rom. 8. 14. 17*

6.

Now a word of the Prohibition. *Moses* had ventured too farre, forgetting himselfe; drawne as men are, rashly to gaze and prie into strange sights. But this is not the way to come before God, by aspiring, and curiousnesse, but with reuerence and trembling. When wee cast our selues downe lowest, when wee stand farthest off in humilitie, then are we neere to God. If we consider our vanitie and presumption, we are many times too neere to God: but in feare and reuerence wee are neuer neere enough. But it is worth the noting, how *Moses* is called, and forbidden to come neere.

c *Luke 1. 30.*

When the Angell was sent to *Mary*, whose aspect and presence troubled her, she was forbidden to feare: ^c *Feare not Mary*. But, this Angell appearing to *Moses*, because he is not troubled at the sight, hee is in a manner

manner commanded to feare, and stand farther off. The blessed Virgin was forbidden to feare, because she had found fauour with God: and *Moses* is commanded to feare, because he knowes not what fauour hee had found. For he gazed onely, as one that sawe a strange sight by chance, not looking into Gods vouchsafing; not considering what mercy God shews him. But being instructed by God, you neede not bid him feare, as we see in his standing off. And such is the weakenes and vilenes of vs mortall men, that we cannot sustayne the sight and presence of the least of Gods Angells without shaking and trembling, though they appeare in a forme, tempered and suited to our weakenesse: Therefore, when *Mary* the mother of Christ saw the Angell,^a *Shee was troubled: the* ^b *shepherds were afraid: c Gedeon, alas, I shall dye, for I haue* ^c *seene an Angell: Daniell, d Feare not.* And an Angell is neuer almost sent, but with a *Feare not* in his mouth, but the effect is good: for when the trembled presence of God hath possessed vs of an wholesome reuerence and feare of the Diuine maiesty, hee doth by words of comfort take it away, shewing that he is great for our good, and for the confusion of our enemies. So our feare and reuerence is invited, our curiositie and presumption is rejected. But this I say, if Gods presence be so fearefull when in greatest mercie and compassion hee appeareth, how trembled is his wrath? And if wee may be faulty in approaching neare to God: of what terrible wrath shall our Apostasies and falling from God be guilty? And this is the same *Moses* which after desired to see ^c *Gods face*; and not able to see it, doth most notably teach vs, that the strength of our Saluation is not farre from the cleft of the Rocke, in which Gods mercifull hand hath hid vs, and couered vs, till he shall take vs out of the

L

couering

^a Luke 1.29.

^b Luke 2.10.

^c Iudg. 6.22.

^d Dan. 10.19.

^c Exod. 33.18.

couering of this short life, and shew vs his glory. But when the Lord passed by; when the Lord of Hostes passed by; tell vs *Moses*, what diddest thou see? Diddest thou see nothing, because the hand of God couered thee, because the cleft of the Rocke hid thee? Did all his loue and mercy passe before him? Mercie was the hand that couered thee; it was his loue that looked backe vpon thee. Diddest thou not see his backer parts as he passed by? What then? Didst thou see any vnrighteousnes in the Lord? Vvas there any weaknesse in his arme, any crookednesse in his path? Vvas hee like the sonnes of men; whose breath is in their nostrills? Thou hast seene, *Moses*, his backer parts, blessed are they which shall see his face. Blessed are they which when the face of the Lord shall be reuealed, *shall not seek the hills to couer them, or the clefts of the rockes to hide them: Blessed are they whose rocke is the Lord, 2 Sam. 22. 1. whose mercy is to them as the hills on euery side, Psal. 125. 2.* ^b *Blessed are the pure in heart, which shall see God, strange, and mercifull, and gracious, slow to anger, and not making the wicked innocent, reseruing mercy for thousands; forgiving iniquitie and transgressions: visiting the iniquity of the fathers vpon the children, and vpon the childrens children, vnto the third and fourth generation.*

^a Luke 23. 30.

^b Math. 5. 8.

7.

Let vs come to our seauenth part: *Put off thy shoes from thy feete*: By these words God doth stirre him vp and prouoke him to further Deuotion and Reuerence. This ceremony of standing bare-foote before GOD, is like our kneeling and vncouering in the Church. And of all ceremonies this is the end, that Godstrembled Majesty, may haue a more effectuell working in vs. *Moses* had shewed a reasonable readinesse to his calling before, *Here am I*: he hath yet need to be more stirred vp. And if the most noble Prophet of God, had need of such preparation, no maruell if

God

God doe stirre vp our dulnesse by diuers like meanes, when his high worship is required : for that which is in some, the effect of godlines, to others a cause of godlinesse. In them which are more perfect, reuerence descendeth from their inward worship of God; by which the weaker ascend to the inward worship. And godly ceremonies are in some, tokens of duty; to others, lessons of duty. Afflictions and sorrow come from ^a Repentance, by which God doth bring many to repentance. Thus we see, Ceremonies haue their necessary vses : Neyther doe we by lawfull vsing them, tie Religion to outward things, but rather leade our selues to the inward worship. Although wee liue in that age, where all markes of outward duty are contemned; I would not so much mislike, if the inward seruice were not also neglected. Wee count it now as profane, I will not say to fast, or afflict our selues, or weare sacke-cloth; but to decke and beautifie our Temples. VVe say wee must worship G O D in Spirit; as if they did not, which poured forth infinite ^b treasures in building Churches, and beautifying them, and which praised God with ^c the Harpe and all instruments of Musicke. I say, that where the heart is set to serue God, it rejoyceth to moue the hands and feete, and all the outward parts to doe the same. And if we had more outward behaviours of Religion and Deuotion than we vse, they might well become vs. But this is little. It is a dangerous thing now to praise good workes : as if Faith were Faith without them. *Non sunt parua sine quibus magna constare non possunt* : S. Augustine saith; These are not small things, without which greater things cannot consist. If a man goe towards the Sunne, his shadow will goe before him; but if hee goe from the Sunne, yet his shadow will follow him. What then? if our Ad-

a 2 Cor. 7. 11.

b 1 Reg. 8.

c Psal. 150.

a Mal. 3. 2.

b Col. 2. 17.

Heb. 10. 1.

c Psal. 139. 7.

d Jer. 23. 24.

uersaries, which haue departed from the ^a Sonne of Righteousnesse, Iesus Christ, haue set before themselves the shadow of Signes and Ceremonies? Doth this forbid vs, which turne to the Sonne of God in sincerity and purenesse of worship, to haue it follow vs? The Church of the Iewes had Shadowes and Signes, without the Truth: *For the truth was ^b veiled and couered to them under these*: All things were to them vnder Shadowes. The Church of Christ, vnder the Gospell, hath the Truth, with Signes: The Church Triumphant in Heauen hath the Truth, without Signes. So the Church of Christ heere on Earth is middle betweene both, participating of the Iewish Church in signes, and of the Church in Heauen, in the Truth. *Dionis. Areopagita, de Eccles. Hierarch. lib. 1. cap. 5. part. 1.*

And thus we are come to our last part: *For the place where thou standest is holy ground.* If we make this the reason of that first *come not neare*, we haue a sufficient warrant to manifest our dutie to God in all places: for God filleth ^c all places with his presence: *Whither shall I goe from thy presence? Caelum & terram ego impleo*: I fill ^d Heauen and Earth saith the Lord. In respect of our weaknesse, he seemeth to be lesse present to some place: but as he is in himselfe, he is a like present in all. We haue a more awfull regard of God, where he sheweth more signes of his excellence; but he worketh infinitely aboue our vnderstanding, euen there, where he sheweth no signe at all. But let vs rather construe this of the holinesse of the ground, for a reason of that which went next before, why he must put off his shoes from his feete. We haue this doctrine hence. First, the holinesse of the place, doth witnesse Gods presence: secondly, it moueth vs to inward reuerence and feare: thirdly it telleth vs what we ought

ought to be : Shall the place be holy , when wee are prophane, Where we must not tread amisse , must we thinke amisse ? where *Moses* must not weare shoes on his feete ; shall he carry wickednesse in his heart ? Regard we what men see, and despise we the eyes of God ? for *God requireth truth of the inward parts* ; yet so, that he refuseth not the worship of the outward parts, which if he would euer haue refused, he would haue done so heere ; for God saw *Moses* heart , and none were present but God and *Moses* , heere was no congregation assembled ; none that might learne by outward ceremony or behauour , and yet God, which ^f is a Spirit, and worshipped in spirit saith: *Moses, put off thy shoes from thy feete , for the place where thou standest is holy ground.* If *Moses* stood before God in holy ground, where God appeared to him in a bush burning with fire ; how holy must our standings be before him, which haue him not within kenning onely, or at a gaze, or where wee are forbidden to come , but in the ^g middest of vs ? If Mount Sinai were sanctified for a temporall residence, what shall wee thinke of these Mountaines, our Temples, dedicated to his glory and worship, to which hee hath promised ^h a presence for euer ? If God did descend to the low Bramble-bush, and sanctifie it : doe you thinke he will abandon his Temples, where we daily come together in his name ? If God, haue any place holy vnder Heauen, this is that place. This place we exempt from all other vses, and consecrate to God : Heere, we meete to acknowledge his diuine presence, so often as we come together in his name, and we testifie the same by our most solemne and royall assemblies. For if wee consider our selues, as grafted in Christ, and members of one bodie: heere we come as sheepe into our spirituall fold , all linked and combined in the same prayers , with one heart

c *Psal.* 51.3.

f *Iohn* 4.24.

g *Mat.* 18.20.

h *Mat.* 28.20.

and voyce praying and lauding the name of God. And if we consider our communion with the Saints, and Angels of God, and the Church triumphant which is in Heauen: heere we ioyne and meete to glorifie the same God in earth, which the Angels doe in Heauen: which diuine and celestiall company, how can we better represent, then in this spirituall randi- uouze, singing: *Holy, holy, holy, Lord God of Sabbath: Heauen and earth are full of the maiesty of thy glory? &c.* Thirdly, if the zeale of our profession moue: heere we professe and testifie the name of God, the right worship, and the truth of our calling, against Turkes, Iewes, Infidels, Sects, Aduersaries, Men, Diuels, and all the enemies of Gods truth, sounding and ringing out our zeale for the prayse and glory of God, that all the world may heere it. And lastly, if the loue of our Lord Iesus Christ compell vs: heere wee assembled, are so oft assured of ^a his presence as we come together in his name: and when all other places are sub- iect to abuse; our high wayes and fields to riflins and robberies; our Markets and Streets to quarrellings, to deceiuings; our common meetings to wrongfull and fraudulent dealings; our Courts to strife and janglings; whereas disorders are scene daily in our houses, and our secret Chambers can tell of our vncleannesse: the reuerence of this place confoundeth lewd sinners, and keepeth it at least from all open prophanation and abuse. But where is our zeale if it be not in our Tem- ples, nay, if it be against them? Had God holinesse which he might bestow vpon this place, and is he so bare of it that now he hath none left. Did hee spend all vpon mount *Sinai*, and hath he neuer a blessing left for our *Horebs*? Yes, some of that was bestowed vpon *Salomons* Temple: wherefore CHRIST was euen eaten vp with the zeale of that house: Which howsoeuer

^a Mat. 18. 20.

^b Iohn 2. 17.

howsoever it were shortly to be prophaned and made desolate, yet was it ^c holy to Christ as long as it stood. But our deuotions are gone out of Gods house, to our owne houses, we decke and beautifie them, because we loue our selues as we would Gods house if we loued God. God hath long agoe complayned of this. *Is it time to build to your selues seeled houses, ^d and let my house lie waste?* Which being so, no maruell that the same vilenesse and contempt which we haue suffered to fall vpon our Churches and Church orders, is now fallen vpon our selues: I speake not this to grace ceremonies, or outward behauiours of Religion, otherwise then shadowes to that body: shadowes they are to the body of Religion, but such as well become the body. Onely this I protest, if holinesse be gone out of the toes and feete of our Church, yet let vs keepe it in the heart still. And if wee haue forgotten the place in which we stand, let vs not forget the person before whom we stand, which is God the Lord, the high owner of Heauen & Earth; which is neere to vs how euer we are farre from him; which doth enspire with his spirit, not onely the head, and honourable parts, but the toes and the feete; to whom the heart is due, and the spirit, and all our strength: But of how many of vs doth he not receiue the calues of our lips? This most high & great God sanctifie vs all in our seuerall standings before him; and grant vs all holy toes, holy feete, holy knees, holy hands, holy lippes, holy hearts to the glory, and prayse of his name, in Christ our Lord: Now to God the Father Almighty, with God the Sonne, and God the holy Ghost, three persons and one God, be rendred all honour, prayse, power, dominion, and glory, now and for euer, So be it.

Amen.

L 4

CHRI-

c Luc. 19. 76.

d Hag. 1. 4.



CHRISTIAN

PATIENCE.

The fift Sermon.

MATTH. 5. Verſ. 38. 39. 40. 41.

38 *You haue heard that it hath beene ſaid, an Eye for an Eye, and a Tooth for a Tooth.*

39 *But I ſay vnto you, reſiſt not euill : But whoſoeuer ſhall ſmite thee on thy right cheek, turne to him the other alſo.*

40 *And if a man will ſue thee at the Law, and take away thy Coate, let him haue thy Cloake alſo.*

41 *And whoſoeuer will compell thee to goe a mile, goe with him twaine.*

a Numb. 13. 19.



Then Moſes ſent Spies into the Land of ^a Canaan to ſearch the Land; and the goodneſſe thereof, and to bring of the fruit : when the Meſſengers made report that it was a fruitfull Land, and flowing with Milke and Honey : and repreſented the fruit thereof which they brought ; the people were all without doubt moued with a wondrous

derous desire to make forth, and possesse that Land: but when some of them reported that there were ^bGiants in the Land, and that there seemed no possibility of entrie, but by warre and bloudshed; see how quickly they were turned: *Would God we had died in the land of Egypt, or in this Wildernesse; would God we were dead.* The Preachers of Gods word, which are sent of God, as Spies, to search and inquire into holy Scripture, what good things God hath laid vp in the Kingdome of Heauen for those which trust in him; when they certifie you that ^dthe eye hath not seene, nor the eare heard, and that the good things which God hath prepared, for those that loue him, haue not entred into the heart of man; who burneth not with desire to enter into the Kingdome of heauen, and to be partaker of euerlasting blisse, with the Saints in light? But when we tell you of losse and hazard, of suffering blowes on the cheekes, of wrestling, of fighting with the Giants of this world, and suffering all things, to the ^feffusion of blood, for the Kingdome of heauen; what a world of men turne backe and start aside? Wee bring you to this Scripture as to ^gthe waters of strife; A maruaile to see, the people which all escaped drowing in the Sea, were almost all drowned in a little lake. There is this difference betweene vs and the murmuring Hraelites; ^hthey said, *we will goe backe into Egypt: we goe backe, but say not so.* The words of Christ will trie who are his, ⁱhe that taketh not up his Crosse and followeth Christ, is not worthy of him. We should beare our Crosse, I would we could be contented that our Crosse might beare vs. Every true Disciple of CHRIST is crucified with CHRIST, his hands are nayled, he cannot strike: his feete are nayled, he cannot pursue reuenge, he is also fast bound and tied, that hee can moue no

^b *Per. 3.4.*

^c *Num. 14.2.*

^d *1 Cor. 2.9.*

^e *Eph. 6.12.*

^f *Heb. 22.4.*

^g *Num. 20.23.*

^h *Num. 14.3.*

ⁱ *Mat. 10.38.*

k *Mat.* 5. 22.
 l *Mat.* 10. 39.
 m *Mat.* 10. 23.
 n *Gal.* 6. 17.
 o *Phil.* 1. 20.

o *Exod.* 2. 13.

ber of his body to resist euill. If wee mistake not, our profession, our ^k honor, is, to be reuiled: our ^l gaine, our treasure to forsake all; our fighting to ^m flie from place to place; ⁿ our glory in our wounds; our victory in ^o death. What then if all our manners, and liues and actions doe crosse this Scripture; if we which should take the blows, do rather giue them; if we which should be so fast tied that we should moue neither hand nor foot, are more swift in pursuit of reuenge, then the Eagle in following after her pray: if not in priuate meetings onely, or in streets, market-places, fields, sportings, feastings, &c. but at Sessions, Assises, highest Courts before iust Iudges, in the eye of Iustice, in the face of reuerend and lawfull authority, we haue done all wee can to the disgrace of this Word: must the Preacher bring a condemning text, as if he were a iudge also? We dare, not onely for the honour we owe to God, but for the loue we beare to you. For this we know, we shall offend none, but as in *Moses* his ^p case, the person that doth the wrong. This Scripture is not now with vs more violated, then it hath beene with them of old, mistaken and misconstrued: for this cause we haue the more neede to search it to the very ground, which we shall first doe by circumstances of the text it selfe, then by collation of it with other parts of the Scripture.

Origen about the end of his eight booke against *Celsus*, by mistaking this saying of *CHRIST*, affirmeth that it is not lawfull for Christians to warre, to beare office, to exercise iudgement. *Iulian* the Apostata, because *CHRIST*, forbiddeh to resist euill, most falsely slandereth the Christians, as enemies to Lawes, and Officers, and commonwealthes: taking the sword from the Magistrate, and arming euery priuate man to wrong and iniustice. *Valerianus*, otherwise an excellent

excellent man, propoſeth this doubt, out of this place; to Saint *Augustine*, *epistola quinta*: asking how this doctrine can stand with lawes and iustice, which forbideth to resist euill? There Saint *Augustine* answereth, that in its selfe nature, it is not euill to resist, but hee which resisteth not, doth better, as hauing more perfection. The *Manichees* did heerevpon reiect all the old Testament, because it commaunded reuenge, which the new forbiddeth: to whom Saint *Aug. lib. contra Faust. 22. cap. 76.* saith, that there is a dispensation of things, and a distribution of times; and in regard of these, according to diuersities of times, Precepts or Councils may be eyther abrogated or permitted. Whence the Schoolemen haue their ground, which affirme, that Christ spake not this as a generall commandement for all to obey; but a speciall counsell for some which are more perfect. *Hugo Cardinalis* was of opinion, that the commandement was temporall, and for the *Apostles* onely, which were to builde the Church in their blood: now if it were of force, it would hurt the Church. And lastly the Anabaptists out of their lewd construction of this place doe condemne all politike lawes, and ciuill gouernment; for which causes we must be more diligent in search of the right interpretation.

This place is taken from *Exod. 21. 24. Levit. 24. 5. Deut. 19. 21. Life for life, eye for eye, tooth for tooth, hand for hand, foote for foote*: There God setteth downe, *Lex talionis*, a law of like for like. But this commandement & charge is set downe to the Magistrate onely, as in the nineteenth Chapter of *Deuteronomy*, the seauenteenth verse, *the men which strue shall be brought before the Lord, euen before the Priests and Iudges, which shall be in those dayes: and the Iudges &c. shall doe to him euen as hee thought to doe to his Brother.*

Aristotle setteth downe the justiee of Rhadamanthus in this Verse :

Ἡ δὲ ἀρχὴ τῶν δ' ἐρεξε δίκην δ' αὐθιᾶ, γένοιτο.
*The rule of Justice bids the wicked,
 To suffer as they have committed.*

Now if wee vnderstand not these words out of the causes which they were spoken, as Saint *Hilary* noteth, it may seeme that Christ spake against this Law: first, saying, *You heard it said to them, of old time: And then, I say to you.* But Christ said before, *Verse 17. Thinke not I am come to destroy the Law.* Neither doth the Gospell take away Authority from Rulers and Gouvernours, or meddle with politique or iudiciall Lawes, as hee protesteth, saying, ** My Kingdome is not of this world.* And for an vndoubted Argument, Saint *Peter*, which heard this Sermon, and receiuing the Holy Ghost, had the sence of all Scriptures opned, expressly sheweth, that publique reuenge by the Magistrate, is not by Gods word prohibited, when he saith, ** That Gouvernours are sent of God, for the punishment of such as doe euill.* And Saint *Paul* (which receiued the vnderstanding of Scriptures by immediate gift of the Holy Ghost) *There is no power but of God: who soeuer resisteth the power, resisteth the ordinance of God, Verse 4. For he beareth not the sword for nought: for he is the minister of God.* So wee haue it most plaine, that publique vengeance is not heere prohibited, nor the temporall powers restrained.

* *John 18. 36.*

† *Luke 24. 45.*

* *Ephes. 2. 14.*

* *Acts 9. 17.*

b *Rom. 13. 2. 3.*

Why then saith Christ, *resist not euill*? He frameth this interpretation, not against the words of the Law, but against the false Gloffe of the Pharisees, to purge it, as it were, of that wicked Leauen. For this they taught, because Gods word did not onely permit, but command the Magistrate, to render euill for euill; there-

therefore every private man was allowed to doe the like, and reuenge every injury done to him, so he exceeded not this Rule. But see what the Pharisees brought on the people, by corrupt teaching: For their resisting the Magistrate, gaue occasion to the viter ruine of their state. See *Iosephus de bello Iudaico lib. 2. Cap. primo*. For an Eagle, taken from the Porch of the Temple, what slaughter *Archelaus* souldiers made of three thousand Iewes, in a tumult. And againe, *Lib. 2. Cap. 18*. What vengeance *Florus* tooke of the people, for the tumult they made about Birds sacrificed in the Synagogue.

Well then, Christ giuing the Magistrate authoritie, to priuate persons saith, *Resist not euill*: And heere we haue a notable Rule of distinction of Offices, priuate and publike. For what is lawfull for the Magistrate, is not lawfull for a priuate man. Wherefore the Apostle, girding the Magistrate ^c *with the Sword, to beate downe offendours*, in the twelfth to the Romans, *Verse 19*. to priuate men saith, *Auenge not your selues*: And *Verse 17*. *Recompence to no man euill for euill*.

Secondly, that it may appeare, that Christ intendeth not the abolition of the Law of old, or maketh any new, but onely giueth the old her naturall and proper sence, *Moses* himselte, when hee set downe to the Magistrate a law of Reuenge, to priuate men saith; *Thou^d shalt not seeke Reuenge, neyther shalt thou keepe in minde the injury of thy people*. And *Solomon* doth in direct words, crosse the words which the Magistrate hath enjoyned, in priuate mens cases: *Say not, I will doe to him, as hee hath done to mee: I will reward him, according as hee hath deserved*. And in the third of the *Threnes*, the very forme of suffering is set downe; *He giueth his cheek to him that smiteth him: hee is filled with reproaches*.

1.

c Rom. 13. 5.

2.

d Leuit. 19. 18.

c Prov. 24. 29.

f Lam. 3. 30.

M 3

Thirdly,

^a Luke 6.27.

4

^b Psal. 47. vlt.

5.

^c Iohn 18.36.

^d Act. 22.25.

Thirdly, for further clearing the sence, wee must note to whom our Lord speaketh: For hee doth not instruct the Magistrates or rulers in their duty, which were not present to his Sermon: For hee speaketh to his Disciples, and the people which had no authority, and singling them out, ^a *Vobis dico; I say to you.* So the Disciples and the multitude, which beare no office, are forbidden to reuenge priuate injury offered.

Fourthly, Christs Disciples, and the multitude, did dreame of an externall and politicall kingdome of the Messiah, which should be armed with externall and kingly power and authority, and vanquish their enemies: but CHRIST herefore telleth that they must looke for no such thing, no such bodily Sauour, but rather prepare themselues to suffer smitings on the cheekes, and spoyle of goods, and bitter injuries and reproach. Neyther should they receiue assistance of the Magistrates themselues, ^b *which are called the Shieldes of the earth*, but rather haue layd vpon their backes, by them also, most grieuous and heavy burthens.

Fiftly and lastly, CHRIST setteth downe heere the forme of his kingdome, which is spirituall and heauenly; For to the eies of the world his kingdome appeareth not. *If ^c my Kingdome were of this world, then would my Ministers fight for mee, that I should not be deliuered to the Iewes.* Different from this estate are earthly kingdomes, which are ordered vnder wholesome defence of Lawes and Authority, and power temporall: which yet (as we haue shewed) is the ordinance of God. Therefore he which is a Free-denizen of heauen, and of the House and Family of God: may be also a citizen in an earthly corporation and estate: as S. Paul ^d proued himselfe a citizen of Rome, and appealed to *Cæsars* Iudgement seate, *Acts 25.10.*
I can-

I cannot forbear to speake, whether the Pharises peruerterd with falser glossing the law of *Moses*, or our aduersaries the words of Christ. Saint *Peter*, from whom the Pope challengeth his high Supremacie, could not finde exemption from the Magistrate, allowed him out of these words of Christ, but was contented to be vnder authoritatie correction of heathen rulers, so were all the Apostles; but *Peters* successors haue shaken off all authority of Christian Magistrates. I pray you, of what Scripture sauereth this Scile, *To be iudged of none*? Well, let vs graunt the Pope this liberty, to be free of all soueraignty temporall; and sithence it must needs so be, let all the shauuen Priests haue immunity from all Secular power. And not onely challenge this prerogative, when the Magistrate may seeme to offer them injustice and wrong; but in cases in which themselves stand guilty of most notorious crimes. But whence hath he learned to be aboue all authoritie? Nay, who gaue the Beast with the great Horne power to push Kings out of their Thrones, to depose the Magistrate, to stop the ordinary course of iustice, to maintaine the subjects in disobedience, to assoyle them of their oathes of allegiance? and how was it foud an act meritorious to murder kings? a point of highest godlines to lay wicked hands vpon the annoynted ministers of God? If there be any light in the word of God, if any truth in the truth: hence may we know that man of sinne which is an aduersary, and exalteth himselfe ^e *aboue all that is God*, For if the Magistrates be Gods on earth, as Christ himselfe saith, and shall be shewed: the Pope extolling himselfe aboue all Authority of earthly Princes, aduanceth himselfe aboue all that is God on earth. And if Christ be the King of Heauen, which flatly denyeth his kingdome to be of this world: The Pope

e *Iohn* 1.4.

f 2 *Thef.* 2.4.

Pope by joyning to the spirituall the temporall sword: exalteth himselfe *aboue all that is God in Heauen*, Well, I leaue you to consider further. This I dare say, hee will take no blowes on the cheek.

For our present matter in hand, wee stand by these assured, that the Magistrates authority is warranted by God; and to this end, to punish the doers of euill: and therefore it is lawfull by authority of Gods word, for any that is wronged, to seeke that ordinance for redresse: onely we are forbidden to auenge our selues. Therefore the ^kWidow did not offend, which sought the inuult Iudge. Now priuate reuengings draw friends on both sides, and parties and confederacies; and so the resisting of the euill is a cause to spread it further: But when the Magistrate punisheth, no man taketh part, no man resisteth, no man is offended: onely the euill is taken away; and the Delinquent, by exemplary justice done, made a terrour to all offenders.

^k Luke 18.

^l Rom. 12.18.

^m Psal. 82.6.

ⁿ Iohn 10.35.

^o Rom. 13.2.

^p 4.

^p Psal. 82.6.

^q 1 Sa. 15.1.3

^r Dent. 1.16.

But you will say, ^l*Vengeance is mine (saith the Lord)*. True: But God himselfe saith, *That they which ^mbear rule are Gods*: And Christ himselfe ⁿso interprets that Scripture. Therefore when they strike, God striketh: when they ^okill, God killeth: they haue his Sword: they haue his Ordinance: they haue his Seate: they haue a speciall ^pname; they haue a speciall ^qanointing from him. Therefore they are free from offending (when they ^rkill offenders or euill doers) of that Law, which saith, *Thou shalt not kill*. And that commandement of not resisting euill, bindeth not them: nay rather, they highly sinne against God if they resist it not.

We haue it then most euident what Christ intendeth, when he saith, *Resist not euill*. For when wee haue receiued wrongs, and are destitute of helpe from
the

the Magistrate, then ought wee not to auenge our selues, and by priuate resistance requite euill with euill; but to compose our selues to meekenesse and patience, in forbearing; to forgiue our enemies; and not onely to temper from all outward force, but to quench all inward and inordinate heate, burning to reuenge. We must keepe the peace of Christ, either by publique resisting, or priuate forbearing. And rather suffer the losse of our liues, than to haue the sweet fruit of quiet patience destroyed in vs. If spitings, smitings, woundings, killings, might shake our hope, or take away the comforts of Gods spirit, who could be Christs Disciples? We may keepe GODS peace in warre; no tumult, no fire or sword of our enemies can take it from vs. For him wee serue, for sauing our soules, and for an euerlasting deliuerance: And shall we forsake him for an houres paine, and a blow on our cheekes? Hee that striketh our shadow, toucheth not our body: And hee that killeth the body, toucheth not the soule. Must the followers of Christ goe to Heauen by a common way? Shall those constant Patients, which are in the diet of Saluation, feare taking some bitternesse in their potion, or letting a little blood? They write that *Archimedes* had his mind so fixed on a few Mathematicall lines which he drew in the dust, that hee attended not while the Citty was fired about his eares. But how many thousands of professours of Christ can we name, whose Faith hath bene so fixed in God, that they haue despised the cruell siege and battery which the enemies of CHRIST haue laid to their flesh and blood? But because this Doctrine soundeth vnreasonable to eares of flesh and blood: and in cases where wee haue no lawfull meanes of assistance, to beare and overcome with meekenesse and patience, all bitter inju-

ries. It is a hard kinde of striving, and a stranger victory: let vs prepare our selues to this.

1

First, let vs consider, that when we suffer injury, it is not by chance, or by the vnbrideled lust of our Aduersaries, but of the goodwill of God, permitting it so to be; eyther to punish our sinnes, or to encrease our Faith, or to exercise our patience, whereas wee are assured that our haire of ^aour heads are numbred, and we shall not loose one of them.

^a Luc. 12. 7.
Luc. 21. 18.

2

Secondly, let vs interpret these sent, from GODS loue: For *such* suffered ^b all the Saints, all the Prophets, and CHRIST the Sonne of GOD, and all his Apostles. He ^c that hewed timber out of the wood, was knowne to bring it to an excellent piece of worke. So was Ioseph hewed in the Stockes, and in the Prison; God brought him to an excellent piece of worke, to make him Lord of Ægypt: so was Iesus Christ hewed and squared on the Crosse, with Hammers and Nayles, and Speares: of this excellent worke: see where hee sitteth at Gods right hand, ^d Thrones, Powers, Dominations, Angels, subjected to him.

^b Mat. 5. 12.

^c Psal 74. 5. 6.

^d Ephes. 74. 5. 6

3

Thirdly, let not our eyes be onely vpon the atrocity of the injury offered. But consider we how many wayes wee our selues haue offended GOD and our Neighbours: for which wee may justly suffer. So the Emperour *Mauritius*, when *Phocas* slew most cruelly, before his face, his Wife, and his five Children, speaking not one word to the enemy, no not in such a bitter wrong; but considering his owne sinnes, continued still crying, till the Sword sundered his head from his body: *Iustus es Domine, & iusta iudicia tua: Thou art righteous (O Lord) and iust are thy iudgements.*

4

Fourthly, let vs consider that wee our selues daily aske forgiveness for talent sinnes, as I may call them. For the least ^e sinne wee haue committed against the Diuine

^e Mat. 18. 32.

Diuine Maiestie, infinitely excelleth the greatest trespasse our brother can doe vs. Why then should not we forgiue our brother peny-farthing offences? ^a Put on meekenesse, gentlenesse, patience, suffering one another, forgiuing one another, euen as Christ hath forgiuen you.

a Col. 3. 12. 13.

5

Fiftly, see how Saint Paul dehortheth from reuenge: Mine is ^b vengeance, I will recompence; saith the Lord; which being so, wee doe not hurt our enemies by taking the Sword out of GODS hand, which will not suffer the wicked to be vnpunished; but we draw downe vengeance, and deriue the course of his Iustice which he aymed at our enemies, vpon our owne heads.

b Rom. 12. 5.

Sixtly, let vs consider, that it is not Reuenge, but Long-suffering, Meekenesse, Gentlenesse, which can doe vs good: ^c The meeke shall inherit the earth. So Dauid, when Shimei rayled on him. Smite, suffer him, perhaps. ^d God will looke vpon mee, and render me good, for the euill hee hath done mee this day. It is a notable Sentence of Saint Pauls, ^e Godlinesse is profitable to all things, which hath the promise of this life, and of the life to come. For the vngodly and disobedient to this Gospell, which follow their owne lusts, and breake out by impatience into actions of Reuenge; these are they that ruinate their Families, which tease on the hatreds and wickednesses of other men to their owne destructions: these waste themselves, and their friends, and their goods, by eager strife and dissenti- on: these fall from honour and high estate, when the meeke and patient, besides their hope of future blessednesse with God in Heauen, doe heere on earth liue in all peace and quietnesse: Their names continue, their houses stand, their posterity encreaseth, they keepe their lease and greenenesse, like the trees planted by the waters side: when they see of their

6

c Mat. 5. 5.

d 2 Sam. 16. 12.

e 1 Tim 4. 8.

7

enemies; the Roote and Stocke consumed.

But my seauenth and last reason, which ought to moue vs against our owne impatience, to meekenes and sufferance, I take from Christs words; *to him I say*: What better, what greater reason, can we haue? Doe not Princes command their subjects hard and terrible things, which yet they obey? as the Prince of the *Moschouites*, and the great Duke of *Lutarasia*, will command their Nobles to ride downe from a steepe Rocke, and precipitate themselues into the Sea? Doe not Leaders and Generalls of Armies, command the Souldiers to fight, where is no possibilitie of being saued? ² as *Ioab* did *Uriah*. Doe not Masters set their Seruants to hard taskes, and eniayne them vile and base seruices, which they durst not gaine say? Doe not Fathers put their Children to the Schoole, where they are vnder hard Tutours, and beare stripes, and are restrayned of their will and libertie? Behold heere the LORD of Lords, the KING of Kings, whose rule is ouer all, whose Kingdome hath no end; he which is able to restore vs a thousand fold, hee which will crowne our wrongs, and glorifie our sufferings: hee commandeth that we suffer the euils of men with patience, which of vs shall presume to lift vp his owne sinfull lust aboue the diuine commaundement? Heere our Captayne and ^a forerunner Christ sendeth vs into an hard fight, but most honourable: to be the first that shall beat downe sinne and rebellion in our owne hearts: to captiuate our owne will: to vanquish our owne reason: Are we not his Souldiers, is not our life a spirituall warfare? fight we not all vnder his banner? When we entred the Sacrament of our calling, when we tooke oath, against the world, and the Diuell, was the flesh left out? Heere our Lord ^b and Master (for so we call him, and

² 2 Sam. 11. 15.

^a Heb. 6. 20.

^b Iohn. 13. 13.

so

so he is) enioyneth vs a vile worke, as may seeme, but indeede it is but as *Hercules*, to beat downe monsters, as burning Wrath, pale Enuy, cankered Malice, and by throwing out sinne, to cleanse that Augias stable of our hearts. Be the action what it may, it as our honour to doe what our Master commandeth. *c Abraham* did so when he was enioyned to Sacrifice his only sonne: A harder taske then to take a thousand blowes on the cheeks. And lastly, heere the father of our soules sendeth vs to Schoole to taste the rod of Discipline: Let it not grieve vs to taste his fatherly correction, whether he whip vs by friends, or enemies, by neighbours, or strangers, by men, or diuels. For we participate but of that correction, of which *every child which the Father loveth doth taste*, which although it be *grievous for the time*: yet it bringeth with it most excellent fruit. And thus we have the sense of the Scripture cleared from doubt, and the reasons set downe, which may moove vs to patience, and obedience to what we are commanded: I have shewed also that the authority of the Magistrate, contrary to that which was objected out of diuers Authors, is not onely heere no wayes impeached, but rather confirmed, and maintayned.

c Gen. 22.1.

d Heb. 12.9.

c Heb. 12.6.

f Heb. 12.11.

Now because many which seeme not to meddle with priuate reuenge, doe cloake their malice vnder the lawfull vse of lawes and Magistrates; let vs see in a few words in what cases the helpe of the ordinance is iustly, and according to the rule of Gods word, lawfully implored.

This is the first, when we vse the arme of publique authority, that he which hath done euill, may be punished, for his amendement.

Next, that the offendour being thus chastened, may cease from doing the like iniury to others.

3

Then, that we our selues may, through benefit of the: publique redresse, liue quietly.

4

Again, to the terrour of others, whose vnbridlednesse may by Iustice; thus exemplified, be restrained.

5

Fiftly, for very naturall loue to Equity and Iustice, which requireth by Gods owne ordinance, that euill doers may be punished, that it may appeare there is a God that iudgeth the earth.

6

And lastly, for the common quieting of the weale publique, and the Church of God, that refractaries and malefactors may be cut off, like contagious parts, which corrupt the rest of the bodie; when they rancle and fester, and grow incurable.

Cuncta prius tentanda, sed immedicabile vulnus;

Ense recidendum est ne pars sincera trahat?

First search and trie, and vse all Art,

but where it booteth not:

Put sword to that contagious part,

least all the body rot.

And by these we may see how seldome the officers and lawes are rightly proued: Some pretend law to oppresse the poore and weaker, as many rich and mightie men.

semper sic magna minoribus obstant.

Agna Lupo timidaq, aquilis sunt preda Columbe:

Innocuos Delphin sectatur in aquare pisces.

The great to lesser hurtfull proue:

The Eagle hunts the trembling Doue,

The bloudie Wolues the Lambes betray,

The Dolphins on small fishes pray.

Some snare and entrap the simple, as many craftie Lawyers: some put forth the bitterness and malitiousnesse

neſſe of their owne nature, ſeeking the hurt of their neighbour by the Magiſtrate, which they dare not attempt by themſelues: we deceiue by lawes, we oppreſſe by lawes, we maintayne enmitie and ſtrife by lawes, we rob and ſpoyle by lawes, we kill and ſlay by Lawes and Magiſtrates: and that which ſhould be for a common quiet, and preſeruatiō, is made an vſuall occaſion of ſtrife and diſturbance. Our vngodli- neſſe which ſeek to make juſtice and equity acceſſa- ry to our wrongs: and thus we purſue not our ene- mies, but our neighbours that are iuſter then wee: not thoſe which haue hurt vs, but thoſe whom we haue hurt. *Moses* when two Brethren ſtroue together, ſaid: *a Why ſtreaſt thou thy fellow?* I ſay more. why ſtrive we that are Chriſtians? We may conceiue our head Ieſus Chriſt, as ſaying from Heauen, why ſtrive you, my members? why do you rent and wound my body, which you are? for this we doe. Who can gaineſay vs? we haue the law on our ſide, we doe it by the aduiſe of our learned counſell: And doe we not perceiue that we are in the ſnare of the Diuell? where is thy counſell, now O Chriſt? who careth for thy words? we which are thus affected, how farre are we from turning the other cheek?

2 Exod. 2. 13.

And let this ſuffice for leading our vnderſtanding in the right ſenſe of this Scripture, and for that which is ſpoken by Chriſt of wrong in generall; *Reſiſt not euil.*

Having deliuered the generall rule, our Saviour ſets downe three diſtinct kindes of iniury,

The firſt of iniuries which may be done to vs in our body or perſon: *If a man ſhall ſmite thee on thy cheeke.*

The ſecond in our goods or fortunes. *If a man ſhall take away thy Cloake.*

The third, in burthens and vexations laid vpon vs from

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2

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from highee authority : *If a man shall compell thee to goe a mile with him.*

We know beloued in those which prepare themselves to patience and forbearing, when they shal come to feeling, and the iniury shall pinch their shoulders, and binde them and spoyle them, or make a dint in their flesh : It will bite shrewdly, and few can endure it: but I haue deliuered those rules and reasons, which should carry vs in these occurrents, and the substance of that which is included in these parricular instances of wrong, hath beene shewed in the generall exposition.

For the first, *If any shall strike, &c.* This hath beene counted amongst most infamous and contumelious kindes of wrong : ^a to spit on the face, to ^b smite on the face: but that wee may frame to this place no such vaine or absurd sense, as if CHRIST exhorted vs by foolish Patience to tease on such as iniuriouly and maliciously abuse vs; I can finde no better answer then the action of Christ himselfe : For when he was smitten on the cheeke, he turned not the other; but reprov'd him that smote him, saying : *If I ^c haue spoken euill, beare witnesse of the euill : but if I haue spoken well, why smitest thou mee ?* And Saint Paul when he was smitten on the face : answered with sharpe words, *God shall ^d smite thee thou painted wall.* But if we cannot ^e flie our enemy, ^f nor finde reliefe at the hands of the Magistrate, nor repress ^g his audaciousnesse with severity of words; we must rather turne the other side, then depart from Patience or deny our profession. For the life of a Christian is stripe after stripe, and blow after blow. This did Christ when he complained before the Iudge, and found no remedy; hee did not onely turne the other cheeke, and the whole face, to buffetings and spittings, but gaue his body to be

a Deut. 25.9.

b Iohn. 18. 2.

Act. 23. 2.

c Iohn. 18. 23.

d Act. 23. 3.

e Act. 5.

f Iohn. 18.

g Act. 23. 3.

be crucified : So *Paul* when he knew he was wronged at the instance of the high Priest, which was Iudge in the place, he composed himselfe to patience, saying, it is written, ^b *thou shalt not speake euill, of the ruler of thy people.*

h *Act. 23. 5.*

This same is to be vnderstood in suffering the losse of our goods : *If a man take away thy Cloake.* In this name Saint *Paul* prayseth them which suffered with ioy the *spoyling* ⁱ *of their goods.* And some light the state of the Iewes at this time, giue to this place, which were vnder the power of the Romanes. By them they were continually pilled and polled, and rifled of their goods; wherefore they boyled with hatred, and studied by all meanes to be reuenged: the Pharisees still egged them forward, saying, an Eye for an Eye, a Tooth for Tooth: But Christ exhorteth his Disciples not to follow the examples of the Iewes, but to learne that in ^k rest and quietnesse, and confidence in God, is their saluation and their strength.

2

i *Heb. 10. 34.*

k *Psal. 30. 15.*

The last is, *If a man compell thee.* The Greeke word is *ἀνυπερβύον*: which is as *Suidas* noteth, a Persian kinde of speaking. For the kings Messengers which conueyed letters from Country to Country, and Prouince to Prouince, they called *Angaroi*, we call them Postes: These if they met any vpon the way, should compell them, or take their beast from them, for dispatch of the Kings businesse: therefore (as I said) vnder this kinde are containd whatsoever burthens, exactions, or impositions are laid vpon vs by the Magistrates, or higher authoritie. Where are now the Iewish dreames, which imagined to themselves an earthly Sauour, vnder whom they should haue riches and plenty, and peace, and protection in the world; when the Messiah himselfe telleth them, that they shall not be free from the very Magistrates

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strates, which shall most unjustly handle and persecute them. For by the Magistrates, all that professed Iesus Christ were smitten, spoyled of their goods, banished most cruelly, tormented and killed, by Kings, by Gouvernours, by Deputies, Lieutenants, Iudges; by Edicts, Proclamations, Lawes, Decrees, Counsailes; all vniust and cruell things were done to the Martyres of Christ. We see how needfull it was for the Church that Christ should say, *vobis dico*, to you I speake; for they that cannot keepe this saying, cannot be Christs Disciples. If now then brethren we haue Christian Magistrates which shield vs from wrong, yet let vs learne this lesſon, if God should put vs vnder Antichristian authority which may doe vs wrong, and still consider, that albeit we are now in Sanctuary, in a peaceable state, in a quiet and protected Church: yet we haue taken vpon vs that profession which must not flinch or shrink, when highest iniustice, and extreamest vexation shall be inflicted. And as we ought to prepare our selues against the greatest thunders, and stormes of persecution; so let not little puffes and flawes of iniuries, remoue vs from our hope: for what baſtard Christians are we, if with lesse patience we suffer a light disgrace, or contemptible iniury, then those holy Martyrs endured the shedding of their blood? We know it is a diuine and heavenly blessednesse to suffer wrong; if Gods word did not protest so, we may heere it out of the mouth of an heathen King: *Regnum est audire male cum facias bene*. It is kingly honour to heare euill when thou doſt wel. Doubtlesse even they which fight but for an earthly Country, do glory in their wounds; as Cicero in his fragments hath of one *Salustius*, which had his face most fowly scathed in fight: *quo ille de honestamento vultus maxime gloriabatur*, of which deformity and dishonesty of his face, he most gloried, and boasted.

Mat. 5. 10. 11.

Alex. Mag.

boasted. Will a man that hath long beene perilously
tost in a dangerous Sea, care if the ship split and teare
in pieces if he may grapple with the shore? So did not
that braue souldier Tarchon:

*Frangere nec tali puppim statione reuusa,
arrepta tellure semel.*

Since now I haue attain'd the shore,
Let ship be all to pieces toare.

Actid. 10.

Let our bodies rent and split, so we may land our
soules in Heauen, let vs not care what we suffer, but
for what we suffer: for God, for Christ Iesus, for glo-
ry, and life in Heauen. Now let vs reason thus: doe pri-
uate men do vs wrong? let vs seeke the Gods on earth,
to the Magistrates: do these Gods on earth oppresse vs?
let vs appeale to God in Heauen: for God hath not gi-
uen authority so to men; that he hath reserued none to
himselfe. * *God sitteth in the assembly of Gods, he
iudgeth among Gods.* Doe we stand vpon the decrense
of our flesh and goods? O how much dearer should
our soule and life in Heauen bee? But who can endure
so many iniuries? Then tell me, if we cannot sustaine
the shaking of the leaues, how shall we endure the cut-
ting downe of the tree? For we owe to Christ not only
these but the forsaking^b of all, & deniall of our selues.
If then things of small moment cause vs to renounce
the word, we make open protestation that we will ne-
uer die for Christ: where then now shall we finde such
as will foreake all, when in vs such slight and mo-
mentary euils poize downe all our faith in Christ?
When thou hast a grievous ach or sicknes in thy bo-
dy, thou doest not preferre, before enduring the paine,
to die presently to the flesh: and rather then we will
beare a little grieffe or bitterneffe in our soule, doe we
preferre to die to God? Then let vs seeke another re-

Psal. 82. 6.

a Psal. 82. 1.

b Mat. 10. 38. 39

c Rom. 8. 38.

d Vers. 35.

Rom. 21. 18.

remedy: there is one thing that can cure all evils whatsoever: The loue of God in Christ. This Saint Paul opposeth, *to life, to death, to Angels & to Principalities, to Powers, to things present, to things to come; to height, to depth, to all creatures whatsoever*: saying, *What shall separate us from the loue of Christ?* And doe not we speake to Christians? And in such a multitude of these which professe Christ, is there such a few of them which follow him? Are we still like leane Bulls, in the rich and plentiful Pastures of the Gospell? but the Apostles are dead, and those great lights of examples, the Patriarches, the Prophets, the holy Martyrs; and wee haue their Sepulchers with vs; yet let their hope, their zeale, their fayth, their constancy, their Patience liue. I speake with more vehemencie, because I know not what concernes vs more then this Scripture: our Houses, our Liuinges, and Estates, and Children, our Liues, our selues are not so much ours, as this: *In your Patience you shall possesse your soules.* Loe we stand vpon being or not being, vpon the hauing or loosing our soules. The God of loue and peace giue vs all the spirit of Meekenesse, of Hope, and Patience, that in the sweet loue of Iesus Christ, we may overcome all hardnesse of heart, all bitterness of temptation.

Amen.

THE



THE FULNESSE OF CHRIST.

The fixt Sermon.

MATTH. 5. Verſ. 17.

*Thinke not that I am come to deſtroy the Law: I
came not to deſtroy, but to fulfill it.*



HE Iewes feared the diſſolution
of their State, and Lawes, and
Cuſtomes, and the deſtruction
of their Temple; and would
make Chriſt the Author: for
ſuch a brute was blowne a-
broad: whether the Prediſtions
of the Prophets, which ſpake
againſt their Feaſts, and Sabbathes, and Sacrifices,
gaue them to vnderſtand; or, that the coming of our
Lord Ieſus Chriſt, (in ſo many Signes and Wonders
and powerfullneſſe, both of Word and Workes) cauſed
them to thinke hee would make ſome change: or that
hating him, they would caſt on him an aſperſion of
malice,

malice, as an enemy, to the lawes and religion established: or that it was fatal to the Synagogue, which was so neere to her last period, to haue some vniuersall notions and presagements of her dissolution. Whether it were any of these, or all: the same went currant of Christ, that hee would make an alteration; but of the dissolution of their state and policie, Christ was no more the cause, then the man which is murdered, is cause that the malefactor is executed. As for the law and religion, hee was so farre from taking them away, that the cause of his coming was onely to fulfill them, as hee saith, *I came to fulfill the law*. So that vnlesse the fulfilling of the law be a repealing of the law, Christ cannot be said to abrogate the law. The Jewes themselves transgressed the law, and made the ordinance of God voyd, by their ^b traditions: They might haue accused themselves; but they accuse Christ and stand so in feare, that he will disanull it, that they doe as much as in them lieth, hinder his fulfilling of it. If Christ should breake the law, who could keepe it? he doth not onely fulfill it in himselfe, but in vs. For hee that is in Christ, keepe all lawes: and hee that is without Christ, breake all lawes. How then can it be that he which makes ^c peace in heauen and earth, with God and man, without whose coming, the law of Ceremonies had been but a meere shadow, and an absurd and darke figure, without whose fulfilling, the law morall had had no farther honour, then to hang vp written in Tables of stone, and neuer bene written in any heart, I, by whom the law iudiciall had her full force and vertue; For ^d by mee Princes rage, euen by Christ the wisdom of his Father which is God and King for euermore: how can it be that hee should breake the law? How can it be that God should not be God; that truth should not be truth; that hee which

^b Math. 11. 6.

^c Col. 1. 15.

^d Pro. 18. 15.

which saues vs. all from the curse of the law, should be himselfe a transgressor of the law. *Nolite putare*: Doe not thinke so. Why should wee say so, why should wee beleue so? why should wee beleue so, which ought not thinke so? Wee are law-breakers. Know, say it. Let all men protest it: let all the world confesse it. If we had not broken the law, Christ should neuer had neede to come to fulfill it. Christ came to fulfill that law which wee haue broken, and shall wee count him a dissoluer of the law? though many beleue it, and some say, and some sweare it, yet doe not you thinke it. That we may not thinke so, we haue two reasons. 1. The negative, *nolite putare*: Thinke not so. 2. The affirmatiue, *quia ueni implere*: I came to fulfill the law. Of the negative. First: The law and Prophets are in substance the selfe same thing, wherefore the writings of the Prophets are called the law. The Euangelist saith, *as it is written in the law, & they hated me without a cause*: Where hee speaketh not out of the law; but out of the Prophet. And thus wee may take the law for the whole Scripture of the olde Testament. The law was a dumbe Prophecie: the Prophecie a speaking law. The law weresemble to *Zacharias*, which being stricken dumbe, & made signes and tokens. The Prophets to the same *Zacharias* when his mouth was opened. Yet the same things which the Prophets expressed, testifying more plainly in words, the law witnessed, though more obscurely: To wit; the Prophet saith of Christ, that hee should be *as a Lambe before the Shearer*, *not opening his mouth*: The law signifieth the same in the Paschall Lambe, or the Sheepe going to sacrifice. And although the law doe not speake of his Priesthood, of his anointing with the holy Ghost, of his Passion, of his Baptisme, of his Innocencie, &c. yet it doth shadow him in signes and tokens:

c Mat. 26. 61.

f Psal. 69. 8.
Iob. 15.

8 Luc. 1. 22.

h Isay 53. 7.

i Exod. 12.

k Exod. 29. 7.

l Exod. 28. 4.

m Exod. 14. 28.

n Exod. 12. 5.

o Exod. 20.

kens: in *Aarons* ^k annoynting, in his ^l royall roabes, in his Priesthood: and pointeth to his Passion in the daily sacrifice of the blood of beasts: his Baptisme in the ^m Red Sea: his innocence in the ⁿ Lambe without spot. The law and Prophets were one: 1. Because they came from one, for the same God which ^o spake the Law, spake by the Prophets, putting his word in their mouthes. 2. Because they were both ioynnt-promisers of Christ: the law in dumbe shewes; the Prophets by speaking. 3. Because they ended in one, being as shall be shewed, both fulfilled in Christ; and heere I will take them both for one, namely, for those five Bookes of *Moses*, which the Iewes call *Torach*, because the question which is of the Ceremonies of the law, and their practise, is there more of purpose and principally set downe; and the law hauing in it implicitly the Prophets, which were her interpreters, may stand for both. But howsoever the law be to be taken; by it selfe without the Prophets: and if by it selfe, whether iudiciall, or ceremoniall, or morrall: of Christ it is true, *I came not to destroy the law.*

p Luc. 24. 26.

Christ himselfe saith; *I came not to take away the law.* If the Law could speake, it would say, I was not giuen to take away Christ. But *Lex soluit Christum*, the law tooke away Christ, when he was crucified, and died, and was buried: for to these, he was ^p a debter by the law: And Christ tooke away the law, when by his death it was expired and ceased. I, but Christ by thus dying, hath attayned to his fulnesse of power and glory, and spread his saluation ouer all the world: And the law by thus ceasing hath her fulnesse, to haue her perfection and consummation of all that was signified and written. If then the law were Christs end, why should not Christ be the end of the Law? If he obeyed the law, and was vnder it, why should not the law

law obey Christ, and be vnder him? Thus then are these words to be vnderstood; *I came not to destroy the law*, that is, to make it voyd, or of none effect. But take this *soluer* in any sense, whether of omitting any thing, which was containd in the Law, or committing any thing which was contrary to the law: for as it is all one to offend in one, and in all; so hee that omitteth the least commaundement prescribed in the Law, is guilty of omitting the whole Law. And therefore Christ in the words next following, will haue all the Law fulfilled to the least iot, or tittle, and point. *Till heauen and earth passe away, one iot or tittle of the Law shall not scape, till all be fulfilled.* And now, little should we beleue of Christ, if we should not beleue this. Many which came before Christ, did breake the Law: I, all from our Father *Adam* were transgressours of the Law, yet none were euer sent, or came into the world to this end. If then the end of Christs comming had beene to loose the Law, needes must Christ in his comming haue had a worser end then any that were before him. *Nolite putare*: God forbid we should so thinke.

Christ was accused for a breaker of all lawes. Of the Law morall, when hee was termed a drunkard and a sinner. Of the breach of the iudiciall Law, when he was accused of mouing the people; and forbidding to pay tribute. Of breaking the ceremoniall Law, when he was accused for violating the Sabbath. And whereas in the whole decalogue, there was but this one commandement ceremoniall: Here they stouted and wrangled more then for all the rest. The law morall was, as I may tearme it, *Magna charta*, the great commandement. The Law of Ceremonies was a Law of iots and titles, compared. The iudiciall Law, was middle betweene both: by which the Kings did gouerne

¶ *Iac. 2. 10.*

¶ *Math. 22. 19.*

¶ *Luc. 23. 2.*

¶ *Math. 12. 2.*

Mar. 2. 24.

Luc. 13. 14.

Ioh. 5. 10.

¶ *Iac. 2. 8.*

Mat. 22. 36.

uerne the State: yet so that the Kings did punish those which offended against the Law morall, as well in breaches of the first Table, as of the second: as you may see the first Booke of Kings, *cap. 15, vers. 13.* Where Asa put downe his mother Maachah from her estate, because she had made an Idoll in a Grove, and burnt her Idols. Now if the Ceremonies were violated, it did belong to ^x the Priests to iudge that: and therefore they stood most stify & prefractly for the vpholding of this Law, because they were Masters of the ceremonies themselves. And albeit, they themselves were most contrary to the morall law, ^y hypocrites, ^z liars, ^a slanderours, ^b boasters, ^c couetous, &c. yet still they disputed and contended for the Ceremonies, to the least tittle. And for these they not onely accused Christ, when he was with them, but after his ascension, as *Acts 6.* When the multitude laid to the blessed Protomartyr S. Stephens charge: *We haue heard (Stephen) say, that this Iesus of Nazareth shall destroy this place, and change the ordinances which Moses gaue vs.*

Now albeit, as I haue shewed, they accused Christ of breaking the other two: yet their onely feare was, that he would alter their customes and ceremonies. To this Christ answereth, *nolite putare*; thinke not so.

Christ did not transgresse the morall law: for hee destroyed and abolished sinne. ^d *Hee did loose the worke of the diuell.* Sinne was the diuels ^e worke, the law being broken, gaue sin strength: as ^f S. Paul, *the strength of sinne is the law.* Then was the diuels worke strong and sure: but Christ by fulfilling the law, hath loosed the worke of the diuell.

Neither did Christ take away the iudiciall law: for it tooke him away, and ^g hee confessed hee was vnder it. So he answered to the full, both morall and iudiciall law: the law morall by his righteousnesse; the law iudiciall

^x *Deut. 17. 8.*

^y *Math. 23. 13.*

^z *Ioh. 8. 44.*

^a *Ioh. 8. 48.*

^b *Luc. 18. 13.*

^c *Luc. 16. 14.*

Acts 6. 14.

^d *Ioh. 3. 8.*

^e *Gen. 3.*

^f *1 Cor. 15.*

^g *Ioh. 19. 1.*

iudiciall with his blood: Nay, the law of Ceremonies which was of least moment, and shortest time, he did not disobey; for he was circumcised, and presented in the Temple; and did not onely become vnder the Ceremonies himselfe; but commanded others to do^h the same, as the Leapers whom hee cleansed. Yet farther, whereas the Baptisme of *John* was a Ceremonie or Sacrament supererogated to the Ceremonies of the law, he sustayned also to be baptized of *John*, and gaue the reason; *Thus it becommeth vs toⁱ fulfill all righteousnesse*: all righteousnesse of all lawes, iudiciall, morall, and ceremoniall: and that in all points to euery little prick and tittle. And lastly, for the fulfilling of the Prophets, it doth appeare, not onely by his birth, by his life, by his doctrine, miracles, death and passion; but by this very slaunder, they here put vpon him, in accounting him an enemi to the law and Prophets. This a Prophet fore-told: That he should be^k counted a sinner, and reputed with the iniust; which being so, how truly doth he say? *I came not to destroy the law.*

^h *Math. 8. 4.*
Luc. 5. 14.

ⁱ *Math. 3. 15.*

^k *Isa. 53. 34.*

2

But this, another might haue said: *I came not to destroy the law*: Christ saith more, and that which none can say but himselfe; *I came to fulfill the law*. So that, but for fulfilling all things which are written in the law and Prophets, Christ had not come. As then before Christs comming, the law and the Prophets, did intentiuelly looke towards him; so Christ being come, doth fixe his eyes on them, making them the end of his comming. And so Christ comes; and being come, the end of the law and Prophets is come; without whose comming the law had beene ridiculous, and the Prophets friuolous, for they had had no end. God forbid that we should thinke that God which made nothing in vaine, should make vaine his owne ordinances; that the Prophets which spake by his owne spirit,

should haue proued lyars : which yet had so beene if Christ Iesus comming in our flesh, had not fulfilled the contents of both Law and Prophets.

But the question is, how Christ fulfilled the law, when by his death and the oblation of himself, he caused all the ceremonies and sacrifices to cease. For S. Paul saith, ^a he did abrogate in his flesh the hatred, that is, the law of commandements, which standeth in ordinances. And agayne, ^b he put out the hand-writing of ordinances that was against vs. ^c *And the commandment which went afore, is disannulled, because of the weaknesse thereof and unprofitablenes.* Caietan answereth, that Christ came not in his owne person to cause the ceremonies to cease, but did it by his Disciples after his death. Some answer otherwise, that the law of Moses is taken for those things which were properly brought in by it, as Ceremonies, and Customes: or for the principall contents, as the law Morall, which is called the ^d *greatest commandment*. Now those first of, Ceremonies were but accessory to the law principall, and for that people onely, and but for a time. They alledge for proofe the testimony of the Prophet. ^e *I spake not unto your Fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt Offerings and Sacrifices: 23. But this thing I commanded and said, obey my voyce, and I will be your God, &c.* This Scripture they so alledge, as if God, compulsed by their euill disposition, and their pronenes to Idolatry, gauethem those ordinances, by which they should be exercised & humbled: not that they had any necessary vse in themselves: and thus they would haue the negative part vnderstood; *I came not to loose the law principall;* but neyther of these do answer the doubts, or cleere this Scripture: for Christ came as well to fulfill the law of Ceremonies as the morality, and that to euery title and poynt. Indeed Christ had,

loosed

^a Eph. 2. 15.

^b Col. 2. 14.

^c Heb. 7. 18.

^d Mat. 22. 38.

^e Lev. 7. 22.

loosed them, if after cancelling them to the letter, he should haue said, they had no vse in them, nor were instituted by God: he did not so, but exhibited in himself what had bin signed and sealed in them. As then the prophesie is iustified, when the things foretold are come to passe; so did Christ make good & iustifie the customs and ordinances of the Law, when comming with ^f a body, as they required, he did in substance and trueth exhibit, what they in their shadowes, which were dumb shewes, and figures of him, did pretend and signifie.

To these. He fulfilleth the law, when by the efficacy of his diuine spirit, he worketh in vs all those things inwardly & spiritually (as I will shew in my last words) which the law which had the shadow of things to come did signifie: and thus to take away those figures concerning the letter, was to fulfill them, because the law it selfe did require this. *g. Bring no more oblations in vaine: Incense is an abomination to mee, I cannot suffer your new Moones nor Sabbaths, nor solemne dayes, (it is iniquity) nor solemne assemblies: Againe, I will not reprove thee for thy Sacrifices: and thou desirest no Sacrifice.* Well said Leo: *hostia in hostiam transit, sanguine sanguis aufertur, & legalis festiuitas dum mutatur impletur*: One oblation passeth into another, bloud is taken away with bloud, and the feasts of the law are fulfilled when they are change. I. For what hurt is done to the image of the king, by the comming of the King himselfe in person? Shall we gaze now vpon his Image? What looseth a childe by growing to a perfect man? Doe we complaine after the Sunne is risen that we cannot see the Starres? Then this ceasing of the law is not her abrogation, but her consummation. For the Arrow moueth while it is shooting at the marke, but hauing hit the marke resteth in it: So the law which did leuell and shoot at Christ with so many mouable signes

f Heb. 10. 5.

g Isay. 13.

*h Psal. 50. 8.
Psal. 51. 16.*

e Mar. 4. 1. 18.

d Iohn. 12. 24.

e Iohn. 12. 24. 8.

Gal. 4. 4.

g Ephes. 3. 88.

and Sacraments, doth, as I may say, cease from her motion of practising them any more, hauing attayned to her full end in him: the earth bringeth forth fruit of her selfe, ^c but *first the blade, then the eare, then after, full corne in the eare*: so did the blade or hearbe spring forth in the law of Nature: secondly, the eare or culme, in the law written; but wee haue in the Gospell the pure graine, or full corne which is Iesus^d Christ: Therefore as the stalke and eare are of necessary vse till the corne be ripe; but the corne, being ripe, we no longer vse the chaffe with it, so till Christ was exhibited in the flesh, which lay hidden in the blade, and spike of the law, these ceremonies had their vse; but sithence by this death and passion this pure ^e Wheat corne is threshed, and winnowed, and by his ascension laid vp in the Garner of Heauen, these are of no farther vse.

By this then it is plaine that the law continued egeue and profitlesse, and beggarly, till Christ came: which did indeed, and substance exhibite, what the law had in figure, and vnder promise. What iniury is done to a poore man when his debt is payde? or what loseth the shadow by the bodies presence? We grant that all those shadowes of the law, in the times of emptinesse went before Christ; ^f but Christ came in a time of fulnesse, & euer since they followed Christ. The Iewes were taught by these shadowes that the body should come, we know by the same shadowes, that the body is come: and therefore wee looke into the written law, and read it daily, that by comparing the Law with the Gospell, that is, the shadow with the substance; we may by these signes and figures, and these dimensions know the true body, which dimensions the Apostle wisheht that euery true Christian should know, to wit, what is the ^g length & breadth, and depth. And because

because he which was made flesh, was not man onely but God, which is high ouer all; he hath one dimension of height which belongs not to a natural body. Think we then, how should he be counted to euacuate the law, or cause emptinesse, whose is all fulnesse; which came and filled time, which was before ^h void and empty; which hath fulnesse of ⁱ power to all power. Which hath ^k fulnesse of force, fulnesse of truth: to whose fulnesse compared, not onely the poore figures of the law were empty, but the heauens themselues, and the Angels in heauen; whose is fulnesse of wisdom, fulnesse of knowledge, ^l to the hidden treasures, which is full of ^m the holy Ghost, whose is the ⁿ fulnesse of the Godhead which dwelleth in him bodily: Whose is fulnesse of fulnesse; euen $\pi\acute{\alpha}\nu\ \pi\lambda\eta\rho\omega\mu\alpha$, all fulnesse; and that not onely to be in him, but $\kappa\alpha\iota\ \tau\omicron\iota\kappa\eta\sigma\alpha\iota$, to dwell; and that not for himselfe onely. But for vs all, of his ^o fulnesse we haue all receined. Little was it for him to fill those empty vessels of the law which were borrowed for a time; and to let runne the oyle of his grace, and mercy out of that pitcher of his human nature, to pay the poore widowes; I mean the ^p Synagogues debt: he was not so contented, but let it runne still and it runneth ouer and ouer, to pay all our debts: for he thus abounded & superabounded to them, to vs, to Iewes, to Greekes, to all the world, to all that were, to all that shall be. Therefore as soone as Christ is borne, see how these vessels beginne to fill. Saint Matthew no sooner spake of his birth, but he filleth one vessell straight: this was $\eta\ \iota\sigma\alpha\ \pi\lambda\eta\rho\omega\delta\iota\ \tau\omicron\ \epsilon\eta\theta\acute{\epsilon}\nu$, that it might be fulfilled which God spake by the Prophet *Isay*, when he speakes of his going downe to *Egipt*. ^r He filleth the Prophet *Hoseahs* measure; that it might be fulfilled &c: *Out of Egipt haue I called my first borne*. When he speakes of the place of his birth, hee fills a third

^h Gal. 4. 4.

ⁱ Mat. 28. 18.

^k Iohn. 1. 14.

^l Col. 2. 3.

^m Iohn 3. 34.

ⁿ Co. 3. 9.

^o Iohn. 1. 10.

^p 2 Reg. 4. 6.

^q Mat. 1. 23.

Isay. 7. 14.

^r Mat. 2. 17.

Hos. 11. 1.

t *Ma.* 2. 6.
Mch. 5. 2.

t *Mat.* 2. 17.
Ier. 31. 13.

v *Mat.* 2. 23.
Iud. 13. 5.

x *Mat.* 13. 35.
Psal. 78.

a *Mat.* 21. 5.
Isay. 62. 11.

b *Iohn* 12. 38.
Iohn 53. 1.
c Iohn. 15. 25.
Psal. 69. 4.

d *Act.* 8. 35.
Isay 53. 7.

e *Mat.* 26. 56.

f *Luc.* 23. 26.

g *Psal.* 27. 12.
h Isay. 53. 9.

third vessell : The Prophet *Micahaiab* ; ^t *And thou Bethlem in the land of Iudah, are not the least among the Princes of Iudah : for out of thee shall come the ruler, which shall feed my people Israell.* When the children were slaine he fils a fourth vessell, namely, the Prophet *Jeremiah* ; ^t *Then was fulfilled that which was spoken, &c. In Rama was a voyce heard, mourning, weeping, & great lamentation, Rachel weeping for her children.* Wheresoever he goes, he fils. To Nazareth, that it ^v may be fulfilled, &c. *He shall be called a Nazarite* : Whatsoever he saith he filleth. That it may be fulfilled. ^x *I will open my mouth in Parables.* Whatsoever he doth he fils ; This when he but rideth vpon an Asse, this ^a was done that it might be fulfilled, &c. *Tell ye the daughter of Sion, behold, thy King cometh unto thee, meeke & sitting vpon an Asse.* Whatsoever is done to him maketh for this filling, if they belecue not ; the Scripture is fulfilled, ^I *have blinded this peoples heart.* If they hate him, the Scripture is fulfilled ; ^c *they hated me without a cause* : See how this Oyle neuer ceaseth running. But what shall I speake of such fillings ? when he filleth all that is written not onely by speaking but by silence. For when he spake not before *Pilate*, a Scripture is fulfilled : ^d *He was brought as a sheepe to the slaughter, and as a sheepe before the Shearer, so he openeth not his mouth.* I, he fulfilleth the Scripture, not onely by liuing, but by dying, and the manner thereof, which was so necessary, that himselfe had neede to say : all this was done, that the ^e *Scripture of the Prophets should be fulfilled.* I, our Sauour sheweth that hee was bound to the law, to suffer and die : *Ought not Christ to suffer these* ^f *things, and to enter into his glory ?* And therefore as you haue seene from the instant of *Indas* his betraying ; beginning to enter his passion, he gaue vs the alarum, in that 56. verse of *Math.* 26. so when he hangeth on the Crosse ; false ^s witnesse, ^h hanging

ging betwixt theeues ; his drinking of ⁱ gall, parting his ^k garments; in all these the oyle runnes, in all these the Gospell saith *τετέλεσται* : to this last, when Iesus hauing finished all these, cried ^l *τετέλεσται* it is finished, and so the oyle ceased : for the vessels of the law were full, they could hold no more. Well then may Christ say, *I came to fulfill the law*: For by thus comming, he hath fulfilled all. So the Law and the Prophets were that ^m *sealed Booke*, of which none was found worthy in Heauen or Earth to open the seales : but you may see the Lambe take the booke and open the Seales, when he saith : ⁿ *This day is this Scripture fulfilled in your eares*. When first the seales of ceremonies were put to the law written, the finger of God was seene. So *Pharaohs* wife men confessed when they said, ^o *Digitus Dei hic est*, the finger of God is here. After when God sent his onely begotten sonne Iesus Christ into the world, the same finger of God was seene. *If I in the finger of God doe cast* ^p *out Dinels* : and then did the Lambe of God pull open the whole booke of the law, when the fire of his passion melted like waxe, his flesh and bloud, that we might see in him euery least impression of those figures, and signes, and characters to the least shadow, and all their contents. So now the least we can imagine of Christ is to haue but fulfilled the Law and the Prophets : which for the law of signes, hath not onely in truth and fullnesse of satisfaction exhibited all, but more then the ceremonies did or could signifie; and for the predictions of the Prophets, hath not onely made good all things whatsoeuer the Prophets spake of him, but more then they were able to speake : for the ceremonies which did require to be fulfilled in spirit and truth; they were all contayned in lesse then ^q five bookes : but if it should be written what Christ was made,

ⁱ *Psal. 69. 22.*

^k *Psal. 22. 18.*

^l *Iohn. 19.*

^m *Apoc. 5. 6.*

ⁿ *Luc. 4. 17.*

^o *Exod. 8. 19.*

^p *Luc. 11. 20.*

^q *Gen. Exod. Levit. Numb. Deut.*

a Iohn 22.vlt.

b. I Reg. 10. 6. 7

c Isay. 53. 1.

d Cap. 45. 8.

made, and spake, and wrought, and suffered, and testified in their fulfillings: The Euangelist saith, *The whole world were not able to containe the bookes.* As for the Prophets, we must consider they spake of Christs birth, miracles, teaching, of his death and passion, of his Priesthood, his righteousnesse, glory, kingdome, &c. Yet were they but poore and niggardly interpreters of that which Iesus Christ in his owne person did represent. They did tell vs of this Sunnes rising to the world; but how farre inferiour was their relation to this Suns rising? No meruaile: for how could such a bottomlesse Ocean empt it selfe out of those narrow conduits of the lips of men? Therefore, they spake of the light, but darkely: for when we saw the face of that glorious one, how rude was their draught? *Little things increase by fame,* but of the onely begotten sonne of God, we may say as the Queene of ^b Saba said of Salomon: *It was a true word that I heard in mine owne land, of thy sayings and wisdom: Howbeit, I beleued not this report, till I came and had seene it with mine eyes, but loe, the one halfe was not told mee: for thou hast more wisdom and prosperity then I haue heard by report.* Right so may we say, it was true O Christ Iesus, which wee heard by the Prophets of thy wisdom, and power, and maiesty, and glory: but we ^c beleued not their report: but when we saw thee come and shew thy selfe to the world; loe, the one halfe was not told vs. What could the Prophet Isaas say more then: ^d *ye heavens send the dew from above, and let the clouds drop downe righteousness.* But how bare and poore is the conception of the dew in the ayerie cloud, to the incarnation of the Sonne of God, in the Virgins wombe? and what comparison with Canaan to Heauen? the Drowning of Pharaoh, with the vanquishing of the Diuell? what is their red Sea to the bloud of Iesus Christ?

what

what *Ishahs* Sunne standing in Heauen, to the Sonne of Gods descending into the world, and dwelling with men? To this purpose did the holy Prophet pray: *Open thou mine eyes, that I may see the wonderful things of thy law*: He did not desire to haue his eyes open to see the Pasceouer eaten, or the bloud of Goats, and Rammes sprinkled, or sprinkling with Water or Sabbath, or Feasts, for to these his eyes were opened; he saw them well: The wonder of the law is Iesus Christ, signed and sealed to the world vnder those egeue and poore signes, which is, *Verè admirabilis Deus*:^f his name is, Wonderfull, Counseller, the mightie God, &c. and in him onely we wonder at the Counsell of God, which hath by him vnclasp'd that darke booke of Ceremonies and Riddels of the law, and opened the contents of saluation in the light of the Gospell: giuing vs for the Letter the Spirit; for shadowes the body; truth for figures; fulnesse for emptinesse; for darkenesse, light; for bondage freedome, for death life: for *Moses*, for *Eliab*, for Prophets, for Men, for Angels: *One Iesus Christ which raigneth in Heauen*.

c Psal. 119. 18.

f I say. 9. 6.

But I must conclude: onely I will alledge two places which the Apostle hath, to shew Christs fulfilling of the law: for we will giue the Ceremonies leaue, not onely to demand impletion of their greatest and most important signes: let them racke themselues to their least shadow, and demaund satisfaction for euery tittle and poynt; And in like sort wee will not onely make euen with the Law morall, to mens vnderstanding, but to satisfie the vtmost demaund of Gods iustice in rigour: stretching the Law, to punish not onely the act and deede, but the entent and thought (as Christ doth in this Chapter; till sinne be shaken) as I may say, out of the wombe of concupiscence; and that first cradle in which it was rocked.

a Col. 2. 14.

b Rom. 8. 3. 4.

c Gal. 6. 2.

d Jer. 31. 33.

e Rom. 2. 29.

f Ioh. 2. 20.

g 1 Cor. 6. 11.

S. Paul saith of Christ : *a Who hath put out the hand-writing of ordinances, which was against vs, and contrarie to vs, hee tooke it out of the way, and fastned it to his crosse: Ergo* hee hath satisfied the condition of the law: for hee could not cancell the band, till hee had paid the debt. For the law when it stood vnfulfilled, was in her whole strength and vertue: but now by Christ his death, the law is made voyd and of none effect. Then the lawes demaund hath beene fully satisfied. Now euery obligation doth witnesse against it selfe, that when the condition is performed, it is voyd, though it it be not actually cancelled: it mattereth not then though Christ did not actually naile the law of ordinances to the Crosse: this was enough to disanull the lawes whole vertue and power, when to all the lawes demaund, hee made in himselfe full tender vpon the Crosse, before so many witnesses, God, and Angels, and Men. Here then wee must conceaue the band is cancelled, where the debt is discharged. *b* Again, the same Apostle: that which was vnpossible to the law, &c. *God sending his owne Sonne in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh: that the righteousness of the law might be fulfilled in vs.* Then it is too little to say, Christ hath fulfilled the law, or that by satisfying he hath freed himselfe: for he hath done it for vs, and in vs: and our faith in Christ, doth not take away the law, but establish it: when all these things are spiritually performed in vs, which the lawes, signes, and figures did protend. So wee haue for the law, a law, *c legem Christi*: the law of Christ, for tables of stone, tables of flesh. *Writing my law in their d hearts.* For circumcision of the flesh, *e Circumcision of the heart in the spirit*: For annoynting; *f annoynting, You haue an oymntment from him that is holy.* For washing, *g washing,* so S. Paul: *Such were you, thienes conetons, &c. but you*

*you are washed, but you are sanctified. Wee haue for outward the inward sprinkling. ^h Let vs draw neere, &c. sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water. For sacrifice, sacrifice ⁱ to offer spirituell sacrifices to God by Iesus Christ. For Altar, we haue ^k an Altar: *We haue an Altar, whereof they haue no authoritie to eate, which serue in the Tabernacle. For high Priest, Iesus ^l Christ, which is an high Priest after the order of Melchisedech for euer. For Lambe, ^m Lambe; Behold the Lambe of God which taketh away the sinnes of the world. Blood for blood: ⁿ The blood of Iesus Christ washeth away our sinnes. Temple for Temple. ^o The Lambe is their Temple. And for all, Christ which is our law, our circumcision, washing, sprinkling, annoyning, sacrifice, altar, our high Priest, our passeouer, our temple, the fulnesse of all in all. To whom with God the Father, and God the holy Ghost, three persons and one God, be all fulnesse of praise, honour and glory, now and for euer.**

AMEN.

^b Heb. 10. 22.

ⁱ 1 Pet. 2. 5.

^k Heb. 13. 10.

^l Heb. 6. 10.

^m 1 Ioh. 1. 29.

ⁿ 1 Ioh. 1. 7.

^o Apoc. 22. 22.



THE VVAY TO ETER- NALL LIFE.

The seauenth Sermon.

I I O H N Cap. 17. Vers. 3.

And this is life eternall, that they know thee to be the onely very God, and him whom thou hast sent; Iesus Christ.

2 Luc. 10. 27.



When the Lawyer stood vp and tempted Christ, saying: *Master, what shall I do to inherit eternall life?* he was made answere him selfe out of the morall law, *Thou shalt loue the Lord thy God, with all thine heart, with all thy soule, with all thy strength; and thy neighbour as thy selfe.* And heere is set downe the utmost bound of our actions: but if any man should aske, but what knowledge is required to eternall life? our Sauour him selfe answereth: *This is eternall life, to know*

know (the Father) to be the onely very God, and him whom he hath sent Iesus Christ. So here is the utmost limit of our knowledge. This Scripture then refuteth the vanity of Sciences, to which men are by nature most propense and prone, and for all Arts, Sciences, Learning, Wisedome, commendeth to vs one, which is the Art of a Christian, to know the true and liuing God. These two compasse in, and containe within them all Christian duty: ^b knowing, and doing: first, we know God, then wee loue him: for, *ignoti nulla cupido*; there can be no desire of that we know not: after the Greek Prouerbe, *ἐκ τῆς ἀγνοίας γίγνεται τὸ ἐρᾶν*: Of seeing cometh louing. Such as is our knowledge, such is our loue. If we know God but little, we can loue him but a little; the more we know him, the more we loue him: if we know him not at all, we cannot at all loue him. It is rooted in the nature of all things to desire that which is good; and whosoever desireth the good, doth not rest his desire in any subordinate good: for the desire will strue and presse forward for the soueraigne good, that good to which all other goodnesse is subordinate; neither can it haue rest, till it haue attayned to this supream end of all things. Now albeit many desire the good apparant, for the supream good: yet the desire in the false, entendeth the true good: as we see in the heathen people, which worshipping false Gods, did intend in them the worship of the true and onely God. It is another principle in nature, for euery thing which hath life, to desire and doe all that it can to keepe it selfe from dying: for if our life should perish, what could the good of life profit vs? for no good, no not the soueraigne good, could any wayes aduantage him, that held by no tenure of life to enioy it. Here then wee haue the supream good made manifest to our vnderstanding; which good is the true God:

^b Iob. 13. 17.

God: and to a good eternall, wee haue a life proportioned, which is eternall, that wee may neuer dye to our good, nor our good to vs.

You shall not then expect that I speake of this Scripture by way of diuision: sithence the subiect of my Text is the true and perfect Vnion: for other Sciences wee learne; first, by learning the parts, and then the whole. This Science wee haue first by being taught the whole, (the mysterie of the Trinity) and then in it all the parts of a Christian life. It is all one knowledge for all to know: one life for all to seeke: one God for all to beleue in: and there is but one way to come to this life, which is by knowing the true and onely God.

I haue heard of a dangerous harbour in our Seas, at whose mouth, at *Goodwins* sands, out of which the Pilot cannot make forth, but hee must sinke in those sands, vnlesse he so steere his Ship that he bring two steeple which stand off, so euen in his sight that they may seeme to be but one. Doubtlesse wee cannot make way in our faith, without sinking into endlesse error, vnlesse wee beleue God the Father, and God the Sonne, to be the same in substance, and the onely true God. But is not the holy Ghost with the Father and the Sonne, one substance, and the same true and liuing God? yes: but he is our Pilot to guide vs in this way: Therefore the Scripture saith, ^c *They that are led by the spirit, are the sonnes of God.* And ^d in another place, *Walke in the spirit.* And againe, ^e *If you be led by the spirit.* Therefore Christ himselfe saith of the spirit, ^f *He shall teach you all things.* If all things: then this truth, the ground of all truth, the knowledge of the Father and the Sonne: because the *spirit searcheth all things; καὶ τὰ βόθρὰ τῶ θεοῦ*, euen the deepe things of God. Neither ought wee more to doubt, that the spirit is God, because

^c Rom. 8. 4.

^d Gal. 5. 16.

^e Gal. 5. 18.

^f Ioh. 14. 26.

^g 1 Cor. 2. 10.

because hee brings vs to Christ: then that Christ is God, because hee brings vs to the ^h Father. *No man commeth to the Father, but by the Sonne*: for then wee should likewise doubt whether the Father were God, because he brings vs to Christ: ⁱ *Euery man that hath heard and learned of my Father, commeth to me.* And ^k *no man can come to mee, except it be giuen him of my Father.* For this is that clarification of which our Sauour speaketh in the first verse: *Father, clarifie thy Sonne, so doth the Sonne glorifie the Father,* verse 4. and the holy Ghost, which proceedeth from the Father and the Sonne, clarifie both the Father and the Sonne; that all three persons may be glorified of vs all, and that nothing may be more cleare & illustrious to our faith, then this summe and ground of all truth: *The Trinitie in Vnitie, and Vnitie in Trinitie, is to be worshipped.* So hence we may ascertain our consciences, that as the Father, the Son, and the holy Ghost are one God: so our faith, which beleeueth, is ^l *one faith*: our knowledge which apprehendeth this myserie, is one knowledge: that is, with the same obtute of faith, I beleue in God the Father, with the same and no other, I beleue in GOD the Sonne, and God the holy Ghost: And with the same light of knowledge, I know one, I know all three: Neither doth this Vnion rest here, to make our faith one, and our knowledge one, but to make the knowers one; for which our Lord prayed, *That ^m all which shall beleue in Christ* (through the Gospell preached by his Apostles) *may be one, as the Father is in Christ, and Christ in the Father, that they also may be one in vs.* ⁿ *I in them, and thou in mee, that they may be made perfect in one.*

^h Ioh. 14. 6.

ⁱ Ioh. 6. 45.
^k Vers. 65.

^l Eph. 4. 5.

^m Ioh. 17. 21.
22.

ⁿ Vers. 23.

This then we must take for certaine, that in reading this Scripture, we must of necessitie vnderstand God the holy Ghost, with God the Father, and God the

R

Sonne,

Sonne, as S. *Augustine* teacheth : *Ordo verborum est ut cum patre et filio consequenter spiritum sanctum intelligamus, quia &c?* The order of the words is, saith hee, that by consequence wee must vnderstand the holy Ghost with the Father and the Sonne: for the spirit is the substantiall, and consubstantiall charity of both the Father and the Sonne: because the Father and the Sonne are not two Gods: neither are the Father, the Sonne, and the holy Ghost three Gods, but the Trinitie it selfe is one God. Neither is the Father the same (person) that the Sonne, nor the Sonne the same that the Father is, nor the holy Ghost the same that the Father and the Sonne: whereas the Father, the Sonne, and the Spirit are three, and this very Trinitie is one God.

Wee haue then by the grace of Christ, in these words, *A Catechisme, or Enchiridian* for a Christian man: contayning in it all the mysteries of saluation, all the articles of our faith. For at that very instant, that wee beleue God to be the Father, maker of the world, almighty, the onely true and liuing God: wee beleue the incarnation of Iesus Christ, we beleue in the holy Ghost, the resurrection from the dead, the remission of sinnes, we beleue the holy Catholique Church, the communion of Saints, and whatsoever is written in the law and the Prophets; all the contents of the Gospel. This one knowledge hath all knowledge in it: for as life in that instant that it is life, giueth spirit, motion, seeing, talking, feeling, and desire to preserve life: so as soone as we haue this knowledge, wee haue with it all heavenly wisdom, and vnderstanding, we need not be perswaded to beleue the Scriptures, wee haue the light, the feeling, the tast of heavenly things: and as the light of this Sunne, which directeth my going in one place, shineth to mee in all places, in the house,

house, in the field, in the Sea, in the Desart, and in all deepe places: so the light of the knowledge of God and Iesus Christ, lightneth to mee all things that were in darknesse, leadeth me out of all doubts and errours, and illuminateth all things that are in heauen and earth.

But that you mistake me not, I doe not deny when we haue receiued this faith, but that we haue our farther growing in Christ, and encrease in godlinesse, by hearing and reading the word, by meditation, by prayer, by receiuing our daily bread and drinke of life, in the Sacraments, by walking, by motion, by exercise and labouring in our most holy faith. The thing I entend, is to shew, that all these spring from this fountaine, and moue from the power of this life. For our bodily life cannot consist or continue without daily foode: therefore it is naturall to life to hunger for it daily, and by foode wee receiue strength, and in our strength we trauaile, and labour, and doe the things which belong to this life. This then is my purpose, to shew that all heauenly gifts and powers of the spirit, are of the nature of faith. So the Apostle, *By faith we haue an entrance into this grace wherein we stand.* But first wee liue by faith: *The iust shall liue by faith.* By faith we feed: therefore the word of God is most properly called, *the word of eternall life*: which is *the word of faith, which wee preach.* And this word must be mixed with *faith*, and be as meat digested in the stomach of our soules. The word did not profit them, in whom it was not mixed with *faith*. *By this faith we eate the flesh of Christ, and drinke his blood, which is the bread of life.* By faith wee are nourished, as said Paul of *Timotheus*: which hath beene nourished up in the words of *faith*. In faith we grow: *When your faith shall encrease.* In faith wee haue our strength. *Strong in the faith.*

R 2

By

o Rom. 5. 2.

P Hab. 2. 4.

Rom. 1. 17.

q Ioh. 6. 68.

r Rom. 10. 8.

s Heb. 4. 2.

t Ioh. 6. 35. 55.

u 1 Tim. 4. 6.

x 2 Cor. 10. 15.

y 1 Pet. 5. 9.

a Rom 11.20.

b 2 Cor 5.7.

c 2 Thes. 1.11.

d 1. Pet. 5.9.

e 1 Tim. 6.12.

f 1 Ioh. 5.4.

By faith wee stand: ^a *Thou standest by faith.* By faith we walke: *For wee* ^b *walke by faith, and not by sight.* By faith we worke, as Saint Paul saith: ^c *The worke of your faith is power.* By faith wee resist Satan: ^d *Whom resist being stedfast in faith.* By faith wee fight: ^e *Fight the good fight of faith.* By faith we conquer and overcome. *This is the victorie* ^f *which overcommeth the world, euen your faith.* See how S. Paul ascribeth to faith, all the patience, labours, workes, strivings, assurance, hope, and the victories of the Saints, in the whole Chapter, which is the eleuenth to the Hebrewes.

Quest.

But here the Scripture speaketh of knowledge, not of faith.

Answ.

No: it cannot vnderstand this knowledge without the light of faith: For our knowledge of God is the issue and birth of our faith. In all earthly things knowledge maketh faith, for all the wise men of this world beleueed no farther then they were led by reason: but of heauenly things faith maketh the knowledge; for these are aboue reason, and captiue our vnderstanding: Therefore Saint Paul, ^g *By faith wee vnderstand, &c.* And Saint Peter, *I beleue and know that thou art Christ, the Sonne* ^h *of the living G O D.* Therefore our faith hath her perfection in this life, and knowledge doth surrender to faith heere: In the world to come, faith shall surrender to knowledge, and faith shall bee no more. Wee beleue not heere in part, wee ⁱ know but in part now; but wee beleue ^k all things. Then in the life to come vvee shall know all thinges, as vvee are knowne. Then as Saint Paul and Saint Peter, ioyne faith with knowledge, so doe wee heere: and more then that, with Christ himselfe, in this Chapter, the twentieth verse, vvee take them both for one; for so hee prayeth, that they vvhich beleue in him may bee one,

g Heb. 11.3.

h Ioh. 6.69.

i 1 Cor. 13.9.

k 1 Cor 13.7.

l 1 Cor. 13.12.

one; euen all that shall belecue by the preaching of their, (that is, the Apostles word) that they be one, as hee and his Father are one. Now let vs goe forward.

Hippocrates said truely of the Art of Physicke, ὁ βίος βραχύς, ἡ τέχνη μακρὰ, ἡ πείρα σφοδρὰ : *Life is short, the Art is long, the experience is full of danger*: How miserable then were the state of simple men, if it were of like hardnesse to haue the knowledge of eternall life, as to learne Physicke or Astronomy, or Rhetorique, or any other Art? But heere the Art is short, and our life compared is long, and the practise is secure and full of pleasure; heere is the whole science, to know God the Father: and his Sonne Iesus Christ, And this wee obtayne not by learning, but by beleeuing; not by discourse, as seeking: but by obtute as seeing: wee haue it not by acquisition, but by infusion, not by diuision, but by vnion: not, as I haue said in all other Sciences, first the parts, and then the whole; but first the whole, and then the parts. This the superabundant mercy of God hath prouided for the simple, the ignorant & vnlearned, that no man may pretend difficulty or hardnes in the way of life eternal, but that it may be as easily learned of the simple as of the wise. All other Arts, whether mechanically, or liberally, haue their mysteries by themselves: diuers Arts haue diuers mysteries, for diuers men, and all kept secret: this Science of Sciences, hath but one mystery for all men in the world, which is preached and published to all the world: the same of bond, the same of free, the same of old, the same of young, the same of the learned, the same of the ignorant, the same of men, the same of women, the same of Iewes, the same of Greekes; one mystery for high and low, rich and poore, all people one with another; and this is it, to know God the Father,

^a Tit. 1.4.^b Epi. Ind. 3.^c 1 Cor. 15. 28.^d 1 Cor. 12. 6.^e Gal. 3. 28.

ther, &c. well then might Saint *Paul* call it ^a common saluation, and Saint *Iude* ^b common faith, and S. *Peter* write, τοῖς ἰσότημοις λαχῶσι πίσιν, *To them which haue obtayned like precious faith*: for as in this bodily life nature by one and the selfe same way worketh in all alike; and that same which is the cause of life in one that liueth, is the cause of life in all that liue: wherefore it is held a maxime in Philosophy that *Nature is one in all things*: so in our spirituall and eternall life, there is but one mystery, and in it, one cause of vitality in all that are saued, that ^c *God may be all in all, I, one in all, which worketh in all: and we all ^e one in God.*

I haue foure arguments, by which I may shew that it is a matter of no great hardnesse, or which requireth long time to learne the science of a Christian.

My first I take from that principle of Nature, in which there is in all men, a desire, and appetite ingenite and inly rooted of the soueraigne good: *Omnia appetunt bonum*: for when to this desire ingrafted, the good desired shall be manifestly objected out of the vnderstanding, conuicted by euidence of the light of Gods word: how quickly will the desire assent and rest satisfied? For now she is filled, and at the end of her appetite, and cannot possibly desire farther. If then the straying and erroneous desire of Heathen people, in ignorance after the true God; being misled in the blindness of their vnderstanding, did like men, which being almost drowned in vnperfectnesse and amazement of their sense, will catch at stickes and stones, and weeds in the bottome of the water, and hold them fast to death, thinking by these to get out: so they hoping to seeke euasion from eternall death, in that deezinesse, and confusion of apprehension, did catch

catch at gods of stickes and stones, and beasts, and creeping things, in stead of the true and liuing God. How much more shall we be perswaded and euicted by euidence of faith, and enlightened in our vnderstandings from God himselfe, hold by him: So hold all that beleue. The Apostle hauing caught hold heere, will not loose his hold for any creature in Heauen or ^f earth, or life, or death: saying; *What shall separate us from the loue of Christ?* and hauing summed vp all other good or euill, that may be imagined, concluded in the last verse, that none of these shall be able to separate us from the loue of God in which is, Iesus Christ. By this good, see how fast holy Iob holdeth, *Though hee ~~be~~ slay me, yet will I stay in him.* Thus doth the Spouse gripe her husband: *I tooke hold of him, and left him not.* How fast did all the legions of Martyrs clutch and gripe this true God and Iesus Christ, in banishment, in bands, prisons, rackes, in torments, in drownings, burnings, in all cruell deaths? while their skins were stript ouer their heads, while their flesh was pulled off with fiery pinchers, while their bodies were a grinding betweene the teeth of cruell beasts? and this hold, haue all that beleue in God in the houre of death. So then heere the soule of men cries, *Ευρηκα, I haue found, I haue found, I haue found.* This is that treasure which was hid from the world, which when a man hath found, *I For say thereof he holdeth it, and selleth all that he hath, and buyeth that field.* For who taught the poore man to set so much by that treasure? did not the selfe beauty and riches and worth thereof? Who neede tell any man that Gold is Gold, or a Pearle a Pearle? such a treasure is the true God, which being once found by knowledge, will cause vs, *to count all things as dunnge that we may gaine him.*

f Rom. 8. 35.

g Iob. 13. 15.
h Can. 3. 4.

i Mat. 13. 44.

k Phil. 3. 8.

I may shew this secondly by the euidence of the diuinity,

f *Iam* 1. 17.g *1 Tim.* 6. 1. 6.h *1 Iohn* 1. 5.i *Iohn* 1. 9.k *Psal.* 4. 6.l *Psal.* 36. 9.m *2 Pet.* 1. 19.n *Eph.* 5. 6.o *Iohn* 6. 45.p *Isay.* 5. 4. 13.q *Ier.* 31. 33.r *Isay* 44. 22.s *2 Cor.* 4. 6.t *Psal.* 68. 2. &

147. 18.

u *Psal.* 103. 11.v *Psal.* 51. 10.w *Act.* 2. 4.

uinity, which rising as a Sunne to our vnderstanding, in that instant that he is risen doth make day. For which cause God is called *f the Father of light*, and is said, *to dwell in light*. Againe, to be *h light it selfe*, which rising to the world by his sonne Iesus Christ, *i lightneth euery man which commeth into the world*; so this knowledge, what is it but *Lumen vultus Dei*, the *k light of Gods face*? Our apprehension of this truth is to *see light l in Gods light*, which is as much as Saint Peter in other words; *The m day-star rising in our heart*. Therefore as soone as I belecue in Iesus Christ it is day; and all that belecue are called light of it selfe, and *n children of the light*. How hatefull then to vs ought be the doctrines of them which seeke to obscure to vs this blessed day? which say we drinke not, because we drinke of the fountaine: which denie that we see, because we see by the Sunne: which deny that we be in life, because we hold by the head.

A third argument I draw from the manner of teaching of the holy Ghost, which is our Teacher (as shall be shewed in the last place) of this knowledge of the Father and the Sonne, and maketh euery Scholar perfect in this mistery in the twinckling of an eye. Euerie man that hath learned this mistery, is *o docibilis Deo*, taught of God himselfe: and there is infinite difference bewixt Gods teaching, and mans teaching, which driueth away our sinnes, as the winde the *p mill*: which ouercommeth our ignorance, as the light *q the darknesse*: which consumeth our *r euils*, as fire the wax, and the Sunne melts the Snow: which couereth our nakednesse, as the *s Heauens* couer the earth; which createth our newnesse as he *t created* heaven and earth of nothing. See; the *v Apostles* being taught by the spirit, which were idiots and simple men, as was knowne to all men; are not onely at the instant

instance repleat, with all heavenly knowledge themselves, but are made the onely^x Doctors and Teachers of all the world beside. And cannot that Son which made those lilly fishermen the *7* lights of the world, by one whole infusion of faith; lighten my closet and chamber, I meane the secret corners of my heart? Heare we what ^z Saint Paul saith. *God, that commanded the light to shine out of darknesse, is he which hath shined in our hearts; to giue the light of the knowledge of the glory of God, in the face of Iesus Christ.*

^x Mat. 28. 19.

^y Mat. 5. 14.

^z 2 Cor. 4. 6.

But you will obiect, the Apostles had the gift of that knowledge by miracle, and those gifts were extraordinary, and now they cease: euery man that will haue knowledge now, must eyther learne of others, or seeke it in his booke.

I deny not, but that those gifts which are *gratis data*, giuen freely, and not *gratum facientia*, as is the distinction of the Schoole-men, not iustifying, or making a man acceptable to God, (of which sort were the gifts of tongues, and vnderstanding all Scriptures:) I say I doe not deny, but they are ceased; and were giuen onely to the Apostles and Ministers, and some others, by imposition of the Apostles hands, in the primitive Church: for these are not giuen them which receiue them for their owne saluation, but for the saluation of others: and we haue the vse and collation, and benefit of the same gifts, being by their preaching brought to the knowledge of God: but this I say; the gift of faith which is giuen vs, by which we are inwardly regenerate and know God, though it be ordinary, and shall be euer in Gods Church to the end of the world; yet is it of higher power, and greater miracle: for regeneration of euery Soule that is grafted in Christ; speaketh as much to the prayse of Gods power and glory, as the creation of heauen and earth, made of nothing

thing, and this is wrought in vs, by which wee are made the sonnes of God in the same instant, as was that knowledge extraordinary, and by God immediately, and by Gods free gift, and in all that are saued alike, absolutely necessary for all that are saued.

Lastly, we can shew this by examples of them which beleueed: ^a *Zaccheus* a Publicane, an Heathen man, the first houre he beleueed heareth Christ say vnto him; This day is *Zaccheus* a childe of *Abraham*. The Thiefe ^b is admitted to Paradise for one confession, *Lord remember me when thou comcest into thy kingdome*. Christ our Lord replyeth. ^c *Verily, verily, I say vnto thee, this day thou shalt be with me in Paradise*. The soule and bodie sicke ^d *Woman*, in one houre goes away sound, *thy faith hath made thee whole*. The Eunuch ^e, in that houre that he beleueeth *Iesus to be the sonne of God*, is baptised. Three thousand are conuerted to Christ at one Sermon, and that ^f *same day were added to the Church*. This ground of Scripture was there all to be beleueed. No more did Saint *Paul* require of the Iaylor but this: ^g *Beleeue in the Lord Iesus Christ, and thou shalt be saued and thine household*. This was eternall life, this is eternall life, this euer shall be eternall life, *to beleeue*, &c. Thus we haue the way of life made compendious and playne, and that *unum* ^h *necessarium*, that one thing which is necessary, cleere, and euident, at the first opening of the Scriptures: for as God hath so ordered for our bodily life, that those things which make not for necessity, but for lifes beauty onely, and ornament, are abstruse and hard to finde; and shut vp in the bowels of the earth, or hidden in clefts of the Rockes, or in the bottome of the Sea, as Pearles and Gold, and pretious stones: because they are neyther necessary nor fit for all men: but those things that are of lifes substance; and are necessary for our being

^a *Luc. 19.*

^b *Luc. 23.*

^c *Luc. 23:44.*

^d *Mal. 9.23.*

^e *Act. 8.38.*

^f *Act. 2.41.*

^g *Act. 16.31.*

^h *Luc. 8.*

being and sustenance, are ready and offer themselves to every mans hand; as ayre, and water, and corne, and fruits of the earth: so many things, with which the Spouse of Christ may be adorned and beautified, lie buried, as it were, in deepe and profound sense of Scripture, (which yet many by continuall meditation and study doe dig forth, like pearles and precious stones:) but that without which our soules life cannot haue her being or subsisting, those things which are the very bread and drinke of our soules: *viz. to know the true God, and Iesus Christ, whom the father hath sent:* that I say, is so plaine, perspicuous, and easie, to finde in holy Scriptures, that we cannot misse of eternall life, vnlesse we will deny our selues to it.

What then was thy purpose O Sauour Christ to set downe this one rule and ground for all? to end all controuersies; to stay all disputation; to take away all doubts; to cut off all schismes and factions; to build vs sure vpon the rock, to set the marke of all trueth high in the tower of the Scriptures; to make plaine the way to Heauen? When a way is vnknowne to a farre country, where is much treasure, many will seeke it: some by climbing Mountaynes, some will venter the Desart, some will seeke passage by Sea, some by Land, and some by East, and some by West: but when discouery is made of a passage, and the way is knowne, being made playne and easie: no man will seeke dangerous circuits and windings, but passe by the knowne way: For this way to eternall life was vnknowne to the world: some climbed vp by the steepe of their owne workes; some wandred in the desarts of mens doctrines; some had blinde Phylosophers for their guides; some seducing Southsayers; some were led by the light of the creatures; some sounded the deepe of mans reason: Iesus Christ hath made this way

straight and knowne, and discovering the neereſt cut or paſſage, ſayth: this is it; *haceſt, to beleue the Father of Chriſt the onely very God, and him whom he hath ſent Ieſus Chriſt.*

a *Iohn. 8. 56.*

b *Act. 10. 43.*

c *Gal. 3. 24.*

d *Iohn. 14. 6.*

Now that we may not doubt, let vs ſtand and inquire of the paſſengers: let vs aſke our Father *Abraham*: this was his way, as our Lord Ieſus ſaid: *a Abraham deſired to ſee my day, and ſaw it*: Let vs aſke the Prophets: *b To him all the Prophets beare witneſſe.* Let vs enquire of the law: *c The Law was our Schoolemaſter to Chriſt.* Aſke the Apoſtles & all the bleſſed Martyrs; this was the onely poynt they ſealed with their blood, that Chriſt was God; Aſke our Lord Ieſus, I heare him ſay; *d I am the Way, the Truth, and the Life*: Whom ſhall we beleue of the Way, but the way it ſelfe; whom of the Truth but the truth? Whom of Life, but the life? What then haue you done, O deepe deceiuers and ſeducers, which haue ſought by all the Art and cunning of the Diuell to bring men out of this way, to ſtop the road way, the high way to the kingdome of Heauen, and to round and circle vs about by merits, by freewill, by traditions, by reliques, by Purgatory, by faith implicite, by queſtions of prayers for the dead? Which for beleefe in GOD bring men to *Romanam Catholicam*; for faith in Ieſus Chriſt, to *Papa non poteſt errare*, the Pope cannot goe out of the way? When *Ennius* ſought his friend at his houſe, and aſked his ſeruant where his Maſter was, the Maſter ſaid to his ſeruant; *Tell him I am not at home*: which ſpeech *Ennius* ouer-heard, but tooke the anſwere from the ſeruant. Next day the ſame man comes to *Ennius* his houſe, and aſked his ſeruant where his Maſter was. *Ennius* ſpoke aloud, tell him I am not home: What (ſaith he) will you deny your ſelfe with your owne tongue? Why not ſaid *Ennius*: I beleueed when

when but your man tolde me you were not at home, and will not you beleue mee which say so my selfe? The Ministers and seruants of Christ should shew Christ to all that seeke him; but if there be any such as that seruant, which denied his Masters presence, when hee knew where hee was; yet Christ is not like *Ennius*, hee cannot denie ^a himselfe: Behold, to those wicked trayterous Iewes, when they sought him, ^b *Whom seeke you? Iesus of Nazareth: I am he:* and will he denie himselfe to his friends? This then is all wee require of you: Beleue Christ of Christ. ^c When *Zaccheus* wastoo little, and could not see Iesus, he climed vp a tree: but that wee may see him, Christ hath climed the tree of the Crosse himselfe, and there was ^d lifted vp to draw vs to him. If this be not enough, hee hath mounted vp aboue the highest heauens, to the right hand of the most high and mighty God, *Far^e aboue Angels, and thrones, and powers, and principalities, and euery name that is named.* Why then, permute this one knowledge and faith in him; for all knowledge, all doubts, all disputes, all wisdome of men: for heare what he saith: *this is eternall life, to beleue, &c.*

Thus wee are made to vnderstand, not onely that the Scriptures are sufficient to saluation, but that the Scriptures abound, and more then abound, to instruct our vnderstanding. We reduce all the precepts of the law, and whatsoever is else written in the Prophets, to loue; and all our knowledge is comprehended, and endeth in the knowledge of Christ. This is the knowledge of the treasure: so the Apostle saith of the knowledge of Christ: ^f *In whom are hid all the treasures of wisdome and knowledge.* This is knowledge to the full. *For in him dwelleth ^g all the fulnesse of the Godhead bodily.* But he is full, wee are empty: no, hee is our fulnesse: ^h *Of his fulnesse we haue all receined, grace for grace:* For

^a 2 Ioh. 2. 13.

^b Ioh. 18. 8.

^c Luc. 19. 4.

^d Ioh. 12. 32.

^e Eph. 1. 21.

^f Col. 2. 3.

^g Col. 2. 9.

^h Ioh. 1. 14.

i Rom. 13. 10.

k Eph. 1. 17.

l Eph. 1. 23.

as loue is the ⁱ fulnesse of the law, so faith in Christ, is the fulnesse of the heart, ^k *That Christ may dwell in our hearts by faith: that you being rooted and grounded in loue, may be able to comprehend with all the Saints, what is the breadth, length, depth, and height, and to know the loue of Christ, which passeth knowledge: that you may be filled with all fulnesse of God.* See what perfect Schollers the faith of Christ makes vs: *the head is the bodies fulnesse: Christ is our head, by whom wee holde by faith, and we are his body:* and as S. Paul saith, ^l *That God the Father of glory (reade from the seauenteenth verse to the last) hath appointed Christ ouer all things, to be head of the Church, which is his body, euen the fulnesse of him that filleth all in all.* See how Christ is our fulnesse, and how he counteth vs his fulnesse; for the head cannot haue his fulnesse without the body. Grow we vp in this head, & receiue we from him the fulnesse of the body, till we meet altogether in the vnity of faith, and knowledge of him. For this faith, as I haue shewed, was sufficient for the thiefe to be assured to be in Paradise: and to omit the rest, for all the Martyrs in the primitiue Church, to be euerlastingly with all honour recorded. For there was neuer any piece of story, nor point or pricke of letter recorded, that euer yet was seene or to be found, that any of those Martyrs in the primitiue Church shed their blood for any of those points, or articles which are controuerted betweene vs and the Church of Rome, either for Purgatory, or Prayers for the dead, or any other Sacraments, or for infallibility of errour in the Pope, or traditions, or merits, or free will, or transubstantiation, or whatsoeuer is disputed betweene vs, but onely for this eternall life, the confession of the Diuinitie and humanity of Iesus Christ. And to this Pope Leo bringeth testimonie in his sixe and twentieth Epistle to *Theodosius Augustus*, which liued

liued neere about the five^{*} hundreth yeere after Christ: his words are these. *Præ oculis habete, et tota acie mentis aspiciat. beati Petri gloriam, et communes, cum ipso omnium Apostolorum coronas, cunctorumq; martyrum palmas, quibus alia non fuit causa patiendi nisi confessio vera diuinitatis et humanitatis in Christo.* Haue before your eyes, and consider with all the sight of your minde, the glory of blessed Peter, and the crownes of all the Apostles, and the palmes of all the Martyrs, which had no other cause of suffering, but the confession of the true Diuinitie and humanity in Christ.

* To the yeere
464. Funccius
in Chronol.

Happy were you O blessed Martyrs, to whom it sufficed, both for temporall death, and life, and glory eternall, to confesse Iesus Christ to be the Sonne of the true and liuing GOD: you had no torment, but of your body, you kept your faith vndaunted and vnshaken, and so yeelded your blessed spirits to GOD. It is not allowed for sufficient for vs to belecue in God: to confesse Iesus Christ, and to cleaue to him, is to vs imputed for heresie: wee are counted separated from the body, because we hold by the head; and traps and snares are laide for vs in the word and Sacraments, in our faith, in iustification. Wee are tortured with wretches and wrenches of disputations, we are martyred in our mindes and consciences, and may iustly complaine, that of the Apostle, *For this are wee reiecte* and persecuted, because wee trust in the liuing God. For this; being Christians, wee are persecuted by Christians. If all the tyrants in the world did seeke our blood, we would kisse death: being of the Church, our owne fellowes kill vs, and hauing suffered the same things, for the same cause, in which the first holy Martyrs suffered, we are accounted Dogs and Heretiques, and Diuels. Thou O Christ, and the Gospell, are the matter of our reproach and scorne: for in thee
only

1 Tim. 4. 10.

onely we belecue, to thee onely wee cleaue and trust, thee onely wee confesse. Which when all the Saints haue done before; how much more doth this now concerne vs in this darknesse of the ending world, in this distraction of faith, in this cruell warre and hostility of sides and parts? Come hither beloued in Christ, heere, heere, stand for this truth. It is a small thing to die for Christ; it is more hard, and as much glorious to liue and confesse him. Follow Christ, if not in suffering death; yet in the contempt and scorne of life: if not in the bodies dying, yet in the hearts suffering: for these home enemies doe not onely seeke to take away your life, as those Pagan persecuters and tyrants, but that which is farre more deere and pretious, your Faith.

ⁿ *Math. 16. 6.*

But I will yet labour to set you surer vpon this foundation. When *Peter* ⁿ confessed this same confession, *Thou art Christ the Sonne of the liuing God*; hee heard, not onely to his owne comfort and priuiledge, but for all others whosoever shall confesse the same confession, foure things. First, *Beatus tu, Blessed art thou Simon Bar-Iona*: 2. *Flesh and blood hath not reuealed this to thee; thou art taught it of my Father*; God is thy teacher. 3. He was called *Cephas*, that is, a Rock, thou art a rocke, (for thy constantnesse in this confession.) 4. *Vpon this rocke* (that is, the rocke of my Diuinitie, which thou hast confessed) *I will build my Church*. Was it then blessednesse to confesse Christ to be God? was *Peter* called blessed for this, and doth the blessing now cease? Is not our blessednesse the same? Yes, whosoever thou art that beleuest and confessest that Iesus is the Sonne of God, *beatus tu; Blessed art thou*: Could *Peter* neuer haue attained to this knowledge, without the reuealing and teaching of God in heauen; and we which vndoubtedly know & beleue the

the same, haue we or can we haue any other teacher? Was *Simon* called a rocke, for not being shaken in the faith of the Godhead of the man Christ: and are wee counted stubble and chaffe for our sole and constant building vpon the same? Is the rock it selfe: *this, thou art Christ the Sonne of the liuing God*; the very foundation vpon which the Church is built: and are wee which plant all our hope and faith vpon the Diuinitie of Iesus Christ, outlings from the Church of Christ? I beseech you then consider with me the malice and subtilty of the diuell. For when he saw the ground-works, and foundation laid, on which all which shall be saued, must be built for euer, and that very same foundation planted to triumph ouer his hell and hell gates: forth with attempted the ouerthrow of this foundation: *that now should confesse Iesuu to be the Sonne of God.* And first, by all the Kings of the earth, by cruell tyrants, by open and professed enemies, persecuted this faith, binding, banishing, imprisoning, beating, burning, drowning, killing, torturing, destroying all those which confessed, that Iesus was Christ: as I haue shewed before: but when hee saw that this was not the way to batter the faith of Christ, and that the Church the more it was shaken with persecution, was built the firmer vpon this rocke: *and that the blood of the Martyrs was the seede of the Church*; for the more they were killed, the more they encreased: he sought another way; for that which he could not effect, by violence and hostility, hee wrought by sleight and subtilty, that which he could not compass by open enemies, which yelled and roared against the Church: *a Downe with it, downe with it, euen to the ground: that he plotted by Tarnayes and Sanballatts, which came to vs disguised vnder the profession of Christians, b saying, Wee will build with you.* And so by sleight and shift of

T

argu-

a Psal. 138.

b Ezr 4.2.

argument and wit of man, it is held for the ground of all truth: What, that *Peter* was a rocke? that we deny not; but that he was the rocke, this rocke, vpon which Christ his Church is built. And so wee haue, for *tu es Christus, tu es Petrus*. But the Pope of Rome is *Peters* succellour: *Ergo*, Christs Church is built vpon the Pope. But the Church shall preuaile: *Ergo*, the Pope cannot erre. But the Popes seat is Rome, therefore *Romana* is *Catholica*. But none shall be saued, but they which are of the Church, therefore, *this is eternall life, to be of the Church of Rome*. Doe you not see how wee are disputed out of our saluation; how wee haue lost our faith, as it were at a tricke of fast and loose? How cunningly the Diuell hath iugled away our foundation? Doe you not see this blessed Scripture, our Fortresse, our Rocke, our Castle, our high Tower: which was lifted vp, and planted against hell, and hell gates, turned to fortifie for hell, and hell gates? Doe you not see how lightly we are parted from this one article, the ground and summe of all truth, which the blessed and glorious Apostles held deerer then their lifes blood? And as if we had receiued no good at all by the knowledge of God and Christ; we make onely earnest of faith, and stand with vtmost contention and eagernesse, whether Images be to be worshipped, whether the dead be to be prayed for, whether the Pope can dispense with Oathes? &c. Doe you not see how we are robbed of our euidence, and turned out of our right Patrimonic of the Scriptures, and so vtterly dispossessed, that our way is turned into a maze, or wood, and our truth into a lye, and our life into death? If then you haue not learned sufficiently the surenesse of this ground, the deerenesse of this knowledge, from the light of the Scriptures, the words of Christ, from the faith of the Prophets, Apostles, Martyrs, Saints; yet we

wee may sufficiently be perswaded from the cruelty, malice, and opposition, and raging of the Diuell: which from the beginning hath neuer ceased from seeking the vndermining, batterie, and overthrow of this truth.

I will now draw to my conclusion, and come to ourselues: which hauing quitted this article from the slaunders of our enemies, haue not yet turned it for our owne best vse. This is the faith which we haue receiued; this is our ground; this we professe; in this we were baptized: and yet hungry after knowledge, as if wee had not beene sufficiently taught, wee long for newes out of Scriptures; we must haue the word more curiously carued: some will haue this Preacher, some that: and this is fuller, and this is sweeter, and this is deeper, and wee will haue I know not whar. Let mee be bold to say; you heare Sermons, as you heare Musicke, for some delightfull straine, or quirke of mens wit: you itch in your eares, and must haue them tickled daily with new pleasure: your fashion is, to iudge of the learning, and sufficiencie of the Preacher, which should be here humbled, and learne to examine, and iudge, and condemne your selues.

What then? Either doe those things which you haue beleueed, or else confesse against your selues, that you haue not beleueed at all. For Christ is the end of our faith, which is the beginning of a godly life. We that haue heard Christ preached, are beyond hearing, and are come to doing. This then remaineth: Loue one another; frequent diuine Prayers; visite the sicke; relieue the poore; receiue the Sacraments; auoid contentions; lay aside idle questions; haue peace and concord one with another; giue glory to God. It is not hard to know what to doe, but to doe what we know. Wee may learne that in one Sermon, which all our

T 2

life

c Exod. 16. 16.

life is not enough to put in practise. They which gathered ^c Manna aboue their measure, which was an Homer full, it stanke and turned to wormes. This doth our lusting and greedinesse of knowledge, vwhen our measure is full, and vvee are not content, breede Schismes, and factions, and make vs stinck one in anothers nostrils. VVhy doest thou seeke far Why search for hidden things? this one Homer full, I beleue in God, and him whom he hath sent, Iesus Christ; is able to sustaine thy soule to eternall life. In this thou hast the substance & sweetnesse of all, whatsoever lyeth eyther hidden, or scattred in the volume of the Scriptures. The whole Scriptures are Manna, but that which feedeth my soule to life eternall is this faith in Christ: As then he that had filled his Homer full, had beene ridiculously absurd to thinke he should want, because he saw so much lye scattered in the mountaynes, and in the plaine fields: so should we be dangerously deceiued, if we should not thinke that the knowledge of God the Father, and his Sonne, were sufficient for vs to eternall life: because there are so many things contayned in the holy writ, which our vnderstandings haue not gathered. This was Saint Peters Homer full: ^a *Thou art Christ the sonne of the liuing God*: This was Saint Paul his Homer full: ^b *I esteemed to know nothing but Christ, and him crucified*. This measure they delt to all that beleueed, ^c *Wee preach Christ*.

a Mat. 16. 16.

b 1 Cor. 2. 2.

c 2 Cor. 1. 23.

d Iohn 6. 51.

Then let vs not onely take our sufficient sustenance from this liuing bread, which descended downe from Heauen; and which cryeth in all our eares, ^d *This is the will of the father, that he that beleueneth in mee should haue euermlasting life*: but let vstake, out of this word euen our compleat armour, and learne to fight with this sword against all our enemies, all our euils, and the

the gates of hell and the Diuell.

If your aduersaries deny you to be of the true Church, and will seeke to examine your hold: say you hold in ^e Capite, in Fee by fayth in Iesus Christ, you hold by ^f the head: and whosoever holds by the head, is a true member of Christ his body.

c Col. 2. 19.

f Eph. 1. vlt.

• If they obiekt, but the Church is built vpon an hill: confesse it, and shew them the hill, the diuinitie of Iesus Christ: that hill of *Peters, Tu es Christus*. This hill heere, *hac est vita aeterna. Why hop you so high O ye hills?* This is Gods hill, this hill is Iesus Christ himselfe, which is God, and God is not onely a Rocke, and an high ^h Hill to those that serue him, but they that trust in him shall be rockes themselves, and high and stedfast as mountaynes, as Saint Peter was.

g 2 Sam. 22. 1.

h Psal. 125. 2.

Mat. 16. 18.

Psal. 125. 2.

If they will offer to make your faith void by vrging their succession of Popes and Priests, as if your Ministers had beene at a fault in their succession and ordination: or if 'home aduersaries, as Familists or Brownists, or Barrowists, vrged and presse your Ministers, as not lawfully called; answer these hence: The Scripture is not carefull to answer in this poynt: it is the succession of true doctrine which concerneth vs, not of men; for God will not haue our life in him depend vpon a quirke, or misse in mens callings; but on faith in Christ. Of this, *I am seased, and am interessed in life eternall*: I will no more dispute of the meanes to it, then I will of my faith: did they which preached Christ to mee, preach of pride or enuy, or contention or gaine: this is my sure gaine, ⁱ Christ is preached: of this I am assured: No man ^k can say Iesus is Christ, but by the holy Ghost. As true as I beleue this Article so truly I know God the ^l Father in heauen was my teacher.

i Phil. 1. 15.

k 1 Cor. 12. 3.

l Mat. 16. 17.

This I know, *Whosoever confesseth that Iesus is the sonne of God, in him God dwelleth: of this I am assured;*

m 1 Iohn 4. 15.

n Iohn 5.1.

I Iohn 5.11.12

"Whofoener beleueneth that Iesus Christ is borne of God. This record all the diuels in hell shall neuer overthrow: ° God hath giuen vs eternall life, and this life is in his sonne, and he that hath the sonne, hath life. This is a serious poynt, to haue life eternall, to haue God my teacher, to haue God dwell in mee, to be borne of God: vpon this will I build: I will not tamper about successions.

Farther, if as new it is vsuall with too many, any seeke to seduce you, or trouble your faith, with questions of Canons, or Church-order, or Discipline, or such like: say that you had rather build straw and stubble vpon the foundation, then set the foundation vpon straw and stubble. In these words is the foundation, the ground it selfe of all true Religion; we will not tamper about reparations or couerings; this is the body it selfe. I fight not for the shadow: Heere is the compleat armour of a Christian; I will not passe how it be guided or enamelled.

Finally, in trouble, in sorrow, in sicknesse, in persecution, in prison, in danger by Sea, in danger by Land, in feare; against height, against depth, and whatsoeuer may seeme to shake our faith, or wound our conscience, or discomfort our spirit; hold we vp this confession that our Saniour Iesus Christ is God and man. Let vs say to Death it selfe, this is *life eternall*: to Satan, this is the onely true and liuing God: to Sinne, this is Iesus Christ the onely begotten sonne of God: oppose wee to hell and hell gates, this faith in Iesus Christ, which hath opened to vs Heauen and Heauen gates: To whom, with God the Father, and God the holy Ghost, three persons and one God, be ascribed all Honour, Power, and Glory, now and for euer. *Amen.*

FINIS.







THE MARIGOLD

and the S V N N E.

The first Sermon.

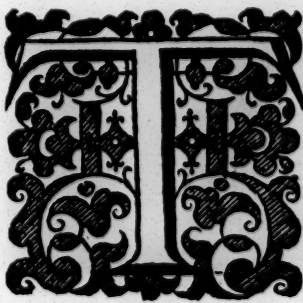
L V K E Chap. I. Vers. 76.

And thou Childe shalt be called the Prophet of the Highest, for thou shalt goe before the face of the Lord, to prepare his wayes.

Verse 77. *To giue knowledge of Saluation unto his people, for the remission of their sinnes.*

Verse 78. *Therow the tender mercy of our God, whereby the day spring from an high hath visited vs.*

Verse 79. *To giue light to them that sit in darknesse, and in the shadow of death, and to guide our feete into the way of peace.*



He *Marigold* is called *κλιστεώριον*, for turning with the Sunne; for euen this materiall Sunne doth make, as it were, choice of some flowers, to which he giues more speciall vertue, and approprieth to himselfe. If you will see how this same thing is spiritu-
ally

The Marigold and the Sunne.

ly true. Behold the *Marigold* and the *Sunne*. *Heliotropium*, the *Marigold*, *Iohn Baptist*; the prime *Solem*, *Christ*: And for the *Marigold*; First the Matter: *Thou Childe*; Secondly, the Forme: *Shalt be called the Prophet of the Highest*. Thirdly, his Conuerlion to the *Sunne*: *Thou shalt goe before the face of the Lord to prepare his wayes*. Fourthly, the end of his conuerlion: *To giue knowledge of saluation to his people*. Thus of the *Marigold*. For the *Sunne*: First his place of rising, to speake by imitation of the materiall *Sunne*; the *bowels of mercie of our God*. Secondly, the manner: *as the day spring from an high*: Thirdly, to whom he riseth: *To vs: hath visited vs*: Fourthly, the end: First for our vnderstanding: *To giue light to them that sit in darkenes, and in the shadow of death*: Secondly, for our will: *To guide our feete into the way of peace*.

We haue first the tender hearbe or blade, *Thou Child*: Whence we learne that God begins betimes, and continueth his worke of Sanctification from our Infancie, vntill he hath disclosed his power and vertue in our full growth. For he that wrought wonderously in *Iohn Baptist*, when hee was a man, wrought secretly in him yet being a childe: that we may learne to ascribe our beginning, and middle, and end, and all to God. For euen this materiall *Sunne*, which ripeneth the fruit, doth it leaue it forsaken, and destitute of vertue in the seede? Therefore as from littlenesse and contemptiblenes, the fruits of the earth do grow to perfection: So do Gods Elect rise from their littlenesse, to further height and perfection, as is heere said, *The Childe grew and waxed strong in spirit*.

The Prophet was well acquainted with this originall and primary working; ^a *Thou art he that tookest me from my mothers wombe*: And againe, ^b *Thine eyes did see mine vnperfectnesse*. But this is common to all.
I grant

^a Verse 80.

^b Psa 22. 10.

^c Psa 139. 16.

I grant, and so is that confessed, which is not common, but of speciall grace, ^a as sanctifying in the wombe, of ^b chusing in the wombe, which same in this Childe is testified: ^c *Hee shall be filled with the Holy Ghost from his mothers wombe.* So heere is not a matter onely, but a matter elected, disposed, prepared for an high and excellent purpose: wherefore worthily by wordes of distinction, hee is called, *Thou Childe*. To which, we haue not onely priuiledges of wordes, but of deedes, euen in this infancy, in this tenderneſſe; that by the springing of the blade, wee may iudge what will be the haruest, which are; his strange ^d birth, his strange ^e motion, the strange effects of dumbneſſe in his Father before hee was borne, ^f of opening his mouth after his birth; the ^g common feare of the people, ^h the common wonder, ⁱ the common reioycing. And thus we haue the Milky seed or tender hearbe, marked out to vs, as first enclosed and made seuerall for God. God almighty so working, that his father which was stricken dumbe, for not beleeuing what the Angell fore-told of the excellence and prerogatiue of this Child before he was borne; should at his birth, not onely receiue the vse of speech which hee had lost before, to testifie it: but the spirit of Prophecie, which neuer before he had not, to confirme it.

Wee are now to obserue the Forme; *Shalt be called the Prophet of the Highest*. This giues the Forme to be a Prophet of God: for all Prophets are such spirituall Marigolds. They turne to CHRIST (as the Apostle) ^k *to him all the Prophets giue witnesse*. If then *John Baptist* were but the least Prophet, he must needs haue that property which the least had, to turne to Christ: in being the greatest, we must looke for a more admirable conuerſion. *Zacharias* by his conuerſion proueth him to be a Prophet: *For thou shalt goe before the face of*

^a *Ierem. 1. 5.*

^b *Rom. 9. 11.*

^c *Luke 1. 15.*

^d *Vers 20.*

^e *Vers 41.*

^f *Vers 58.*

^g *Vers 65.*

^h *Vers 66.*

ⁱ *Vers 68.*

^k *Acts 10. 43.*

a Rom. 4. 17.

b Matt. 11. 9.

c Verse 11.

d Verse 10.

e Iohn. 1. 29.

f Esay 7. 24.

g I Cor. 14. 29

h Acts 10. 10.

the Lord : Of which in his place . Neyther doth this hinder any thing , for that it is said in the future-tense κληθήσῃ , *Thou shalt be called* : for to vs and to our vnderstanding , that which isto come, is present to God, to whom all things are present. Therefore *hee calleth things which are not* , ^a *as if they were* . And doubtlesse Gods future-tense is surer than our present-tense. Look into the sequele ; is it not true ? Here he is called a Prophet. Christ sheweth , ^b *yea, and more than a Prophet*. Heere he shall be great , ^c *there greatest of all men*. Here in the spirit of *Elias* , there aboute *Elias* , ^d *I send mine Angell*. Heere goe before him, there point at him ; ^e *Behold the Lambe of God*. Therefore Gods promises are fulfilled with large vse and encrease: and Time which taketh from vs , addeth to his grace, and goodnesse, and power . Thus wee see nothing is wanting to the perfect Forme, which is yet vnformed, because God Almighty is the vndertaker, of not this onely , but of all things else fore-tolde by his Prophets . Let vs see what manner of Prophet this Childe shall be.

All prophecie is of three kinds : for eyther the prophecie is of things past, as wee see in *Moses*, speaking of the Creation of the world, of the Patriarches, of Times, of the generations of men ; which had bin vtterly vnkowne, if Gods spirit had not reuealed them to his seruant : or of things to come, as *Esay*, ^f *a Virgin shall bring forth* : so *Daniel*, & the rest of the Prophets : or of things present, as *Iohn Baptist* here by preaching Christ, *behold the Lamb of God*. But ye wil say πρὸ-φῆαι, is to speake before: but προφητεύειν, signifieth also to tell a thing plainly, to demonstrate, as in this place. *Moses* was a Prophet, which declared and published things past : And *Iohn Baptist*, which preached Christ present. Now whereas prophecies are reuealed seauen wayes , or are of seauen kindes. ^h The first kinde of them

them which are in an extasie or traunce, as *Peter*: the second, when the Reuelation is shewed to vs in a vision, ^a*I saw the Lord sitting upon an high throne*: the third, in a dreame ^b as *Iacobs Ladder*: ^c the fourth, by a sensible thing: ^d as *Moses cloud, The Lord spake in a Cloud*: The fift, by an externall voyce, ^e as to *Abraham, lay not thine hand upon the Childe*, as ^f *Samuell, Speake Lord*: The sixt, by a Parable, as *Balach* vttered his parable, ^g *There shall come a Starre out of Iacob*: and the seuenth, with the filling full of the Holy Ghost, as *Acts 2*. This Childe in a most excellent manner, as no Prophet before him, was, ful of the holy Ghost, ^h heuen from his mothers wombe: Which aboundance of spirituall grace was neuer giuen to any borne before *Iohn Baptist*. Therefore hee was the greatest of all that went before him. But after, all the Apostles were filled, for he that is least in the preaching of the Gospell of Christ, is greater than hee. And hence I take it all which preach Christ, are ⁱ called Prophets. Not as fore-telling things to come, as the other, ^k but present, as *Iohn Baptist*, in a more excellent sort than they which were first. For what neede is there now of fore-telling things to come, sithence in Christ Iesus all things are fulfilled? Rather as *Moses* prophesied the Creation, which was past, so we preach the redemption of the world, which is past and finished: yet so, that like to *Iohn Baptist* wee shew you the Lambe of God, and the same Christ Iesus, which is present to his Church for euermore.

We see then the forme of which I spake, in *Iohn Baptist*, called a Prophet: but the place requireth that I shew you in him a spirituall verdure and colour, faire & bright, aboue all the colours of the Prophets which our Lord Christ wore in his girlond.

This first beauty shineth in the purenesse of his life, in which hee shines beyond all that were before him:

a *Esay 6.7.*
b *Genes. 28. 12.*
c *Exod. 29 10.*
d *Genes. 22. 12.*
e *1 Sam. 3. 4.*
f *Numb. 23. 17.*

g *Acts 2. 5.*

h *Luke 1. 15.*

i *Matt. 11. 12.*
k *1 Corin. 14.*

a *Mar. 6. 20.*b *Matth. 11. 11*c *Matth. 21. 26.*d *Luke 3. 10.*e *Mar. 6. 20.*f *Matth. 21. 25*

For neyther *Moses*, neyther the Prophet *David*, neyther *Helias*, nor any of the Prophets, obtayned to be so esteemed, so heauenly, so Angel-like, so incomparable as *Iohn Baptist*; to whose testimony none in the world durst to object; which was reuerenced of all men, euen^a of *Herod*, who slew him. From his youth hee went into the wildernesse, and liued there in abstinence, and hardnes, beyond the nature of a man : insomuch that Saint *Chrysostome* saith, *Hee that will be more than Iohn Baptist, must be as God*. But what doe I speake of his diet, his apparell, his vertue, the excellence of his spirit, sithence the Sonne of God himselfe extolleth him, as,^b for his beauty and lustre, shining aboue all; and therefore hee hath testimony aboue all : For all men^c held him for a Prophet. This is an euident brightnes, for not onely Christ, and Prophets, and all good men, but^d Publicanes, Sinners, Souldiers, cruell^e *Herod*, Scribes, Sadduces, Pharises, beheld him shining with excellence, and stood admiring, gazing on his vertues. Wherefore Christ had no fitter argument to conuince his aduersaries,^f than the doctrine of *Iohn*, which none durst gaine-say.

A second excellence he had aboue all the rest of the Prophets, because that of Christ, which they spake darkely and in figures, he opened, pointing at Christ, and making his way plaine: so thus comparing, the rest of those spirituall and propheticall flowers, were of a darker colour. Therfore still before this time, we must consider Christ, as he is our king, couered with a vaille: as hee is our Sunne, hid in a Cloud; *Iohn Baptist* pointing with his finger, *Behold*: takes away the vaille, and sheweth vs the King in his glory. By his preaching, dispelleth the Cloud, and sheweth vs the Sunne in his brightnesse.

But you will say, what, could not CHRIST declare

clare himselfe ? I answered briefly . First , wee had neede to be prepared to receiue him . This thing *Iohn* did , *prepare the way* . Secondly , albeit hee was God , yet such was his Humilitie and obscurenesse in the flesh , that it was necessary that he should be preached . Thirdly , it was not meete hee should giue testimony of himselfe , as he saith himselfe , *Iohn* chap. 5 . verse 31 . therefore the ^a Father beareth witnesse from heauen ; *This is my beloued Sonne* : ^b the Holy Ghost from heauen *in the likeness of a Dove* : and *Iohn Baptist* here on earth .

a *Mat.* 3. 16. 17

b *Iohn* 1. 15.

c *Malac.* 3. 1.

His third excellence commeth from his office and place : for his office called *Angell* ; a title neuer giuen to any before him . When an Angell is sent , looke for some rare thing , a worke of wonder , ^d *I send mine Angell* saith God : And what followeth ? *The Sauiour of the world , the Sonne of God is come in our flesh* . Angells , when they appeare , are terrible to the beholders , and bright , so was *Iohn Baptist* terrible fearefull , as appeareth by shaking the very hearts in mens breasts : So was hee also bright and shining in his life and conuersation . Angels are sent immediately from God , and hauing done their message , returne to God immediately : So *Iohn Baptist* , there was a man sent from ^e God whose name was *Iohn* , and more , in that place sent ^g to God , and ^h returned to God by suffering death for the testimony of the truth .

d *Exod.* 3.

e *Luke* 2. 4.
iudg. 6.

f *Iohn* 1. 6.

g *Verse* 33.

h *Matth.* 14.

You see how conspicuous hee is for his Office , so is hee for his Place , which is in order next and immediate before the Sonne of God . When the Prince commeth , you see a long trayne before him ; but of all his trayne , they which come last , and next before him , are the most honourable persons : So did the Sonne of God send before him his Seruants the Prophets , in a long traine , from the beginning of the

the world : all that euer prophesied were of this company, which went before Iesus Christ : But *Iohn Baptist* hath the most honourable place of them all, and goeth immediately before the King of Glory : after him looke, and Iesus our Lord commeth, of whom he saith, ^a *He that commeth after me is greater than I.*

^a *Iohn* 1. 27.

The last preheminence, in which he farther out-shineth all the Prophets, is this, that he did determine the Law and the Prophets. *The* ^b *Law and the Prophets continue untill Iohn*, that is, to the time of his preaching, when all was fulfilled in Christ : Wee see when many trauell from farre to a great city, the nearer they come to the place, the more their wayes fall in and meete, till at last, all the wayes meet in one way : so did all the voyces and testimonies of the Prophets, which gaue witnesse of Christ as farre off, meete in the testimony of *Iohn Baptist*, and hee carried them all to Christ, as a great riuer receiue the little riuers, and emptieth them all together into the Sea.

^b *Luke* 16. 16.

So then *Iohn Baptist* endeth with the Prophets, and beginneth with Christ, To shew their determining in *Iohn*, looke *Matth.* 11. *The* ^c *Law and the Prophets prophesied vnto Iohn*. To shew the beginning of the Gospell, *Mar.* 1. the beginning of the Gospell of Iesus Christ, was, ^d *Behold I send my Messenger* : The Law was giuen in the Wildernesse, ^e there *Iohn* begins to preach : the Gospell is published in Villages and Townes, as Christ saith, *Preach in the Cities and Townes*. Heere *Iohn Baptist* ends his preaching : after he had preached in the wildernesse, and the coasts of Iordan, he comes into the Citie, hee preacheth vnto *Herod*, and is shut vp. So I cannot fitter resemble him to any, than to the Angell, ^h *which had one foote in the Sea, and another in the Land*. The Law I may well resemble to the Sea, which is rough and moueable : The Gospell to the Land,

^c *Matt.* 11. 13.

^d *Marke* 1. 2.

^e *Exod.* 20.

^f *Luke* 3. 2.

^g *Matt.* 10. 11.

Luke 8. 1.

^h *Apoc.* 10.

in the dry Land. The Law I may well resemble to the *Sea*, which is rough and moueable : the Gospell to the *Land*, which is firme, and standeth still. ^a *One generation is past, and another succeedeth, but the earth standeth fast for euer.* So hee may by defining and ending the Law of moueable ceremonies, seeme to tread vpon the *Sea*, and by preaching of the Gospell fixe his other foot vpon the land of eternall life. Worthily then he is here called *the Prophet of the most Highest*; for his excellence aboue all Prophets, whose forme and face, whose bright and Angelicall colour I haue thus shewed.

^a Eccles. 1. 4.

My third part followeth, where I must shew you how this *Marigold* turneth to the *Sunne*. And first auerting himselfe from Sacrifices of Bulls and Goates, and blood of beasts, he conuerts himselfe to the *Sonne* of God, and his blood, shed for the sinnes of all the world, saying; *Behold the Lambe of God which taketh away the sinnes of the world*, as if he should say, Looke not backe, care not for things past, I shew you the true Sacrifice, I shew you the Lambe without spot; Behold him, turne all to him.

Secondly, hee turneth from himselfe, and from his owne worthinesse, forbidding all men to magnifie him, and hauing made himselfe vile to CHRIST, ^b *not worthy to unlatch the latchet of his shoes*, giueth all the honour to the *Sunne*. ^c *I baptize with water: hee with the Spirit.* ^d *I am the friend of the Bride, he is the Bridegroom:* ^e *I am the Angell sent, hee is your God; I am the Morning-Starre, hee is the Sunne; I am the Voyce of a Cryer,* ^f *he is the Word.* In comparing *Iohn* the *Voyce*; with the *Word* (*Christ*); because nothing can more fitly expresse his conuersion to Christ, let vs obserue these few words. First, ^g *the Voyce goeth before the Word*: So *Iohn* is the Fore-runner of Christ: Secondly, the

^b Iohn 1. 27.

^c Iohn 1. 36.

^d Iohn 3. 29.

^e Iohn 1. 23.

^f Iohn 1. 1.

^g Luke 1. 16.

Marke 1. 2.

a *Iohn 1.34.*b *Iohn 3.20.*c *Luke 3.18.*d *Luke 3.5.*e *Luke 3.10.*f *Matt. 10.8.*

Voice maketh the Word, (which is the conceit or hidden secret of the heart) manifest: ^a So doth he Christ, being *sent to beare witnesse of the truth*: thirdly, the Voice passeth away, and leaueth the signification of the Word behinde it ^b So, *he must encrease, but I must be diminished*: fourthly, the Voyce is vnprofitable without the Word, as a bare sound or beating of the ayre: So is *Iohn* without C H R I S T: as he saith; ^c *My baptisme is of bare Water, his is of the Spirit*: fifthly, we obserue his conuersion to Christ, in making his way streight: He maketh all plaine, as wayes must be made plaine against the comming of a great King, he pulls downe the hills: ^d *Euery mountayne shall be brought lowe, he fills the vallies, euery valley shall be filled*: hee makes smoothe the rough: hee makes the crooked streight, and then the King comes. *All flesh shall see the saluation of the Lord*. So he is not onely conuerted in himselfe, ^e but he turnes others also to Christ, as he did *Luke 3.* and the Angell fore-told *Luke 1. 16.* *Many of the children of Israell shall he turne to their Lord God.*

And thus you haue the *Marigold* turned to the *Sunne*. Now let vs consider the end of his turning: *To giue knowledge of saluation vnto his people, for the remission of sinnes*. Where obserue, first he giues, he is no huckster of Gods word, he sels it not. Christ told his disciples, ^f *Freely you haue receiued, freely giue.* *Iohn Baptst* had a full & free gift of Gods Spirit in his mothers wombe: and as fully and freely he did communicate the same. What knowledge? making men to know and vnderstand, grounding them vpon the truth, not blinding their eies with fables or idle questions. So whatsoeuer of Christ before was couered, here is opned; what secret, heere manifest; what doubted, here knowne. But of what is this knowledge, of the world, or flesh, or earthly things? No, of Saluation, an high & heauenly thing.

thing : which if we respect, the benefit, hath all good included : if the Light, hath the knowledge of all things in it : if the Excellence, hath all things vnder it. For it is to the remission of sinnes, that is, saluation of our soules, not the good of our bodies onely. But all this is spoken with a restraint : For *Iohn* is said *To giue knowledge of saluation*, not to saue himselfe: So Christ is the Sauour, he teacheth vs to know Christ: therefore he is not said, *To saue the people from their sinnes*, but *to giue knowledge of Saluation to his people, for the remission of sinnes*. Which hee doth excellently, beyond all that were before him. First, by his Baptisme, a Sacrament vnkowne before, yet an heauenly doctrine: he might well say, Not of men, nor from men; neither is it denyed of any : For Christ saith; *The Baptisme of Iohn, was it from ^a Heauen?* All hush. Here then *Iohn* giueth knowledge of Saluation: poynting vs to that Sacrament, which sprang from the side of our Lord Iesus, wounded on the Crosse; neither doth this hinder, that his Baptisme continued not : For it was enough, that in his Baptisme hee gaue knowledge of the Baptisme of Christ. This is it that madethem all wonder, ^b *Why baptisest thou, if thou be not Christ?* Vpon this hee tooke occasion to teach Christ, *I baptise: but hee shall baptise*: So *Iohn* first preached that Sacrament in which our Lord Iesus our Sauour had ordayned to wash vs all from our sinnes, and therefore may be well said *To giue knowledge of saluation*. For Baptisme and the preaching of Christ go together. ^c *Goe and teach all Nations, baptising them in the name of the Father, & of the Son, and of the Holy Ghost*. There was a well of water to be opened to the house of ^d *Iuda*, but none of the Fathers or Prophets before could euer draw, it was so deepe. *Iohn* first draweth, openeth, and behold now the fountaine lyeth open to all, these are those crying ^e *waters*;

^a Matt. 22.

^b Iohn 1. 25.

^c Matt. 28. 19.

^d Zach. 13. 1.

^e Esay 55. 1.

Hoe, euery one that thirsteth, come to the waters.

Secondly, hee giueth knowledge by preaching Repentance; therefore his Baptisme is called the Baptisme of Repentance, *Luke 3. Mat. 3. Repent.* For, to say truth, this is the straightest way to Christ: and by this *Iohn Baptist* did make Christs way straight. And albeit this doctrine were before deliuered and published by the Prophets, yet none did euer before, with that power and effect, vtter it, as did *Iohn*: for hee went into the wilderness, and came backe a rough man, knowing nor friend nor kinsman; hee cryed *Repent* aloud, hee put the *Axe to the roote of the tree*, he threw downe sinners, and made them fall before Christ. See how the multitudes tremble, euery one asking, *What shall I doe?*

f *Luke 3. 10.*

Know this deare Christians, as *Iohn Baptist* vvas Christs fore-runner into the world, so repentance must be his fore-runner into our hearts: for he that repenteth not, the Kingdome of God is farre from him. It is the worke of Repentance to beginne with the heart of man: First, *Atterendo*, by attrition, and pricking, and grieuing: as in the second of the *Acts*, verse 37. *The multitude was pricked at the heart*: Secondly, after, *Conterendo*, by contrition, *Psal. 51. 17. a broken and contrite heart*, whose worke it is to grinde and to stampe it to poulder. The feare of Gods Iudgements doth pricke them; but the loue of God doth dissolue and breake them. And these two are like the two Maydes vpon which *Hester* leaned when she came before the King, one on her right, and another on her left side: for attrition of feare, if wee haue on our left hand, and contrition of loue, on our right, then the King of Glory will stretch out the golden Scepter of his mercy to vs. They are like the *h* Springs which *Achshab* begged of *Caleb*: the springs beneath, the springs aboue. For, the Feare of God is like a Spring from beneath; and the Loue

g *Hest. 15.*

h *Indg. 1.*

Loue of God is like the Springs from aboue. And this is it which *Iohn Baptist* so much preached, which can neuer too often or too loud be ringed and trumpeted in this wicked world, where lewd and obstinate sinners by their hard and vnrepentant harts do put *Iesus Christ* and all his sweet and tender mercies from them.

Thirdly, he gave knowledge of saluation, by preaching, the Kingdome of heauen is at hand: it is not farre off, it is nigh, it is at the dooreⁱ. Of the Fathers Saint Paul saith, *Those did not receiue the Promises, but saw them a farre off*, but now that which was farre from them, is neere to vs. For behold the Lambe of God, the King of heauen is come: how can his kingdome then be absent? Therefore after this our Sauour saith; **The kingdome of heauen is within you*. And here we see how happy a losse the Iewes had of their Scepter and Kingdome on earth, for to them is opened now the Kingdome of heauen, the Kingdome of Christ, ¹ of whose Kingdome shall be none end. And this high Preaching is peculiar to *Iohn Baptist* from all before him. For before him none preached the Kingdome of heauen, it was neuer named in the Law and Prophets: but all promises were earthly, as wee see in the Law. Therefore as hee was the first that preached Christ plainly, so is hee the first that preached his Kingdome.

Therefore the Church militant is called the Kingdome of heauen, in which God doth raigne by his Spirit, in the hearts of his chosen. And thus you see how knowledge of Saluation is giuen by the preaching of *Iohn*.

When *Ioseph* had fore-told the famine, and prouided bread to lay vp, to saue the world from perishing, hee was placed in the next^m Chariot to *Pharaoh*: and they went before him crying, *Abrech, a Father, or a Sauour*, that all might bow before him and doe him honor.

ⁱ Heb. 11. 13.
39.

^k Luke 17. 21.

¹ Luke 1. 33.

^m Gen. 41. 43.

^a *Leuit. 25.9.*

^o *Esay 61.2.*

^p *Col. 2. 14.*

^q *Esay. 9. 4.*

^r *Iohn 1. 23.*

This *Ioseph* is Iesus Christ, which hath laid vp the bread of life, in the Garners of his Gospel, to saue the famishing world. The second Chariot is the Humanitie, in which God hath shewed him in power and tryumph to the world, giuing him the next place to himselfe: and the Cryer, is *Iohn Baptist*, which cryeth *Abrech; Behold the Lambe of God*, the Sauour of the world: Behold him all flesh, fall downe low and honor him. It was ordayned in the ⁿ Law, that before the yeere of Iubilie the Trumpet should blow in all the Land, at which yeere euery bond-man was released, euery man that sold his possession had it restored. The vvhole yeere was a Sabbaoth, they did not sow, nor labour, but eate of the blessing of God, and things that grew of themselues. Thus did the Law couertly preach vn-to vs Christ, the time of whose comming is called the yeere of Iubilie, ^o *the acceptable yeere of the Lord*, ^p *forgiuing debts, & redeeming vs from captiuitie of death and of hell, restoring vs to our possession, to make an eternall Sabbaoth*: and the clanging Trumpet is *Iohn Baptist*, to preach the acceptable yeere of the Lord: for so he spake of himselfe, when they asked, ^r *Then, what art thou?* he could not speake playner, if he had said, I am the Trumpet that clangeth before the yeere of Iubilie: when hee tolde them, *I am the voyce of a Cryer in the Wildernesse, Make straight the way of the Lord, &c.*

F I N I S.



THE
MARIGOLD
and the S V N N E.

The second Sermon.

L V X E Chap. I. Vers. 78.

*Thorow the tender mercy of our God, whereby the
day spring from on high hath visited us.*



Haue shewed you the *Mari-
gold*, behold now the *Sunne* :
and first, the Spheare which
carrieth him, which hath three
Considerations : first, that
which is most secret ; as Bo-
wels : secondly, that which is
most tender ; as *Mercy* : thirdly,
that which is most high ; as *God*.

For the first : here is made manifest the hidden ge-
neration of Christ, as hee is God : as wee belecue and
say, *God of God, Light of Lights* : so the bosome of the
Father is opened, as is said, ^a *The Sonne, which is in the
bosome of the Father* : And so wee vnderstand that of
the Psalmist, ^b *My heart hath endited a good word, or
matter*. For of man, what can we conceiue more hidden

^a *Iohn 1. 18.*

^b *Pf. 45. 1.*

or

c Heb. 1. 3.

d 1 Cor. 24.

e Col. 2. 3.

f Psal. 90. 2.

g Exod. 33. 23.

h Rom. 1. 19.

i Phil. 3. 9.

k Gal. 2. 20.

or secret, than what is shut vp in his hart and bowels? The same here the Prophet giueth vs to apprehend in God : that which was euer hid with God from the beginning of the world, is now made manifest in the Incarnation of Christ : Neyther could God otherwise haue enlightened vs, but by opening his bowels; I say, not onely that in Christ wee see Gods face, as *c The very brightnesse of his glory, and the engraued forme of his substance* : but wee see Gods owne heart; *Cor Dei emanauit verbum hoc*, the heart of God, endited the word Christ : wherefore hee is called, *d The wisdom of his Father, in whom are hid all the treasures of Wisdom and Knowledge*. So then, as blessed *e Mary* did comprehend Christ in her wombe, so God the Father doth vs in his bowels : as mans heart is deare and neare to man; so in Christ man is deare to God. Thus now wee haue seene all that is in God, wee saw his fore-parts before hee made the world, which is his eternitic; *f Thou art God from euerlasting, and before the Mountaines were made, &c.* Wee saw his backer-parts in the Law giuen; *g Thou shalt see my backer-parts*. For so in things passing hee shewed himselfe as passing : wee saw his outward parts in the Creation, *h τα γωσα θεος*; that which might be knowne of God; and wee see his very heart and bowels in our Redemption : in which he openeth and sheddeth this Sun vpon vs, his onely begotten Sonne Iesus Christ. I dare not search here : these bowels are too deepe for mee : I attempt not further to finde Christ in God : but I pray for my selfe and for all, that we all may be *i found in Christ*. Onely I will briefly signifie vnto you fise causes why our saluation is said to come from the bowels of God. The first is, because it came from an inward loue, *k which loued mee* : Who can assigne or lay downe any other cause thereof, then the loue it selfe? Secondly for the abundance of

of his loue,¹ Αἰὶ τὴν πολλὴν ἀγάπην, for his abundant loue, or the greatnesse of his loue : as if he should shed on me his very bowels, leauing nothing at all in himselfe. Thirdly, for the secret and mystery of the benefit,^m *a mystery hid from the beginning of the world* : who euer heard or saw such a thing ? this is verely the mysterie of the bosome of the Father. Fourthly, for the property of the Word made flesh: which was God of God : borne of his Father before all times. Fifthly, because wee are redeemed by blood shedde from his bowels : ⁿ *Who hath loued vs, and washed vs from our finnes in his blood.*

¹ Ephes. 2. 4.

^m Col. 1. 26.

ⁿ Apoc. 1. 5.

In the great Deluge which couered all mankinde, it is said, ^o *The fountaines of the great Deepe were broken vp, and the windowes of Heauen were opened* : What then shall wee say now in this spirituall Deluge, where the Saluation of God, not as a *Cataclysm*e of water, but like a floud of fire, is shed ouer all mankinde ? The Springs of Heauen, God the Father, the fountaine of Grace and life, is opened to vs all, and doth inflame vs with his loue, which were key-cold and frozen in our finnes : for Christ ^p commeth burning; *I am come to put fire on earth* : his Baptisme ^q is a fiery Baptisme : hee tryeth vs as gold is tryed in the ^r fire : hee taketh his elect out of the furnace. ^s God his Father burnes, his ^t Sonne burnes, and ^v they that heare him burne, ^x they that receiue him burne : his Peace, his Saluation is as a floud, as the ywaues of the Sea. The streame of this floud is the loue of Christ, which lightned from the Father out of Heauen : and as that floud of water drowned all the world : so the torrent of this loue is shed ouer all mankinde; ^z *Thy saving health among all Nations*. As that of water couered the mountaines : so this hath confounded all the mighty of the world; *Hee hath cast downe the mighty*. As that lifted vp the

^o Gen. 7. 11.

^p Luke 12. 49.

^q Mat. 3. 11.

^r Psal. 66. 11.

^s 1 Cor. 3. 13.

^t Pet. 1. 7.

^u Heb. 12. 29.

^v Luke 12. 49.

^w Luke 24. 32.

^x Acts 2. 3.

^y Iohn 48. 18.

^z Psal. 67. 1.

a *Isay* 18.3.
b *Isay* 2.2.

Arke about the toppes of the mountaines : So this deluge of Saluation hath borne vp the Church of God, setting it to rest vpon the top of all transitory glorie. Therefore hee is said to *set vp* ^a *a signe vpon the mountaines*. More plaine. ^b *In the last dayes hee shall prepare his mountaine in the tops of the hills*. I say then no more : God the Father hath opened his bowells to vs, let vs not shut our bowells to him.

c *Psal.* 105.15.
d *Zach.* 2.8.

e *Rem.* 8.32.

The second thing is, *tendernesse of mercy*, so that wee cannot otherwise behold Christ, but carried ouer vs in all meekenes, in all compassion and commiseration. For when we haue first seene God opening his bowells, what can wee looke for but tenderneise and mercy to come from thence? He is so tender ouer vs, that he will not haue vs ^e touched; so tender as ouer the ^d apple of his owne eie. Out of this tenderneise of mercy, Iesus Christ commeth, which is mercy it selfe; tendering vs his pretious blood to be shed, to wash vs, tendering vs his owne body to be crucified, to feede vs. This tenderneise of mercy God shewed not to his owne ^e Sonne; for hee *spared* him not : But to vs vnworthy sinners; but gaue him for vs. Then in the first word *Tendernesse*, was mercy secret, in the second word *mercy*, wee haue bowells opened: The bowells are the fountaine, the mercy is the water: But wee requier a third, namely, the Owner, which is GOD. This mercy is sweete, because it is from the inward parts; but it is sufficient, because God himselfe is the Mercy-giuer: For the first two had beene of no force without this last. Therefore now consider wee the height of the Spheare in the which our Sunne is carried, which is God.

I say these first two had not beene auailable for vs, if God had not beene the Author of both. For if all the creatures had beene vnbowelled for vs; if all the
Angels

Angels in Heauen had beene ript vp, there could not haue beene found in them loue or mercy sufficient to haue saued one soule: For our losse was vnrecouera- ble, our debt was infinite: Vnlesse our God himselte had beene the Author of this mercy, it had beene a mercilesse mercy, and a gracelesse grace. Therefore the vertue and strength of al dependeth on our God^a. That wee may not thinke the mercy of Christ was without God, *God was in Christ, reconciling the world to him*. Therefore ^b God begets him before all time; sendeth him in the ^c fulnesse of time: ^d giues him for our sinnes; and taketh him vp to ^e glory. And thus our Saluation is, first, ^f free: It is God himselte, who out of the bowells of his tender mercy, when as no man entreated him, as moued of himselte, said, *& I am, euen hee that put away thy sinnes for mine owne sake*. Secondly, Sweet: tender mercy. ^h *Sweet is thy mercy*: Thirdly, Strong, therefore ⁱ *horne of Saluation*. Wee feare no enemies, it is the Saluation of our God: our God is Almighty: ^k *God is with mee, I will not feare what man can doe to mee*. Fourthly, Sufficient: There- fore ^l *χάρις πλεονάζουσα*, grace abounding; for it is of our God, and our God is all-sufficient. Lastly, High and ouer all; therefore *the day spring from on high*. And therefore our Sauour is ⁿ placed aboue all: So, if ey- ther we conceiue his hidden generation; hee is placed in equall ^o height with God the Father; *The Word was with God*: or if wee consider his Incarnation, hee is still placed in the same spheare: therefore hee is first personally vnited, ^p *the Word was made flesh*; by which hee is one with the Father; ^q *the Father and I are one*: secondly, bodily assumed; therefore he sitteth at the right hand of God. When God made this materiall Sunne, hee made a materiall firmament. In which ^r *he made a Tabernacle for the Sunne*: but of his onely

D 2

begotten

a 2 Cor. 5. 19.

b Iohn 1. 1.

c Gal. 4. 4.

d Iſay 53. 7.

e 1 Tim. 3. 15.

f Rom. 5. 1.

g Iſay 43. 25.

h Psal 109. 20.

i Verse 69.

k Psal. 118. 77.

l Rom. 5. 15.

m Gen. 17. 2.

n Ephes. 1.

o Iohn 1. 1.

p Theſ. 1. 14.

q Iohn 10. 30.

r Psal. 19. 4.

a *Iohn 1.18.*b *Iohn 14.9.*c *Zach. 6.12.*d *Malach. 4.2.*e *2 Pet. 1.19.*f *1 Cor. 2.2.*g *Dent. 32.12.*h *Esay 44.*i *Iohn 15.8.*k *2 Cor. 3.5.*

begotten Sonne, himselfe is the high spheare or firmament: therefore the Sonne is said to be in the ^a *bosome of the Father*. Then, as no man can see this Sunne, but he must see heauen, which carrieth it: so no man can see Christ, but hee must see his Father, which is our God; as himselfe saith, ^b *Philip, he that hath seene me, hath seene the Father*: and thus I haue shewed you his spheare, our God, which of his infinite mercie carrieth his Sonne our Sauour high ouer all. Now let vs behold the Sonne himselfe.

The day spring from on high.] Heere you must consider, not what is said, but what is vnderstoode, for he pointeth to Christ; ^c *Vir oriens nomen eius: The man whose name is the branch, or rising*: In the fourth of *Malachy* more plainly: ^d *the Sunne of righteousness*: By which we must apprehend Christ, not in his naturall birth, but as he riseth in our hearts: as the Apostle noteth; ^e *untill the day-Starre arise in your hearts*.

For as the materiall Sunne hath three properties: first, singularitie, whence he is called *Sol*, as you would say, *alone*, or by himselfe: So is Christ, hauing none like in heauen nor in earth. Therefore Saint *Paul*; *I know f nothing but Christ*. So *Moses*: *g God alone led him, and there was no strange God with him*: So *Esay*: ^h *I am the first and the last, and without me there is no God*. And the Church singeth; *Thou onely art holy, thou onely art the Lord, thou onely O Christ, with the holy Ghost art most high in the glory of God the Father*.

Secondly, fruitfulness: for as nothing in earth is fruitfull without the Sunne, so wee are all barren without Christ: ⁱ *Without me you are able to doe nothing*: Our sufficiencie is from God alone; for we ^k *are not sufficient of our selues to thinke any thing, as of our selues: but our sufficiencie is of God*.

Thirdly, reconciling contraries: for the Sunne reconcileth

concileth the Planets which are of diuers natures; being set in the midst: so Christ is ^a one; the *Mediator of God and man*, of which shall be spoken afterward in the last Part.

This Sunne hath a three-fold rising: first bodily, secondly spiritually, thirdly eternally: first bodily in his ^b Incarnation: secondly, spiritually by his Inspiration, of whom the Apostle speaketh, ^c *hee riseth in our hearts*: thirdly, eternally in our future glorification, of which the Prophet speaketh, ^d *thy Sunne shall neuer set*.

But because they to whom he shineth not spiritually by strength and grace, reape no profit of his birth in the flesh; neyther shall see his glory in the life to come; I will speake of this spirituall onely, which is the purpose of the Prophet in this place: for which he resembleth him to the materiall Sunne.

The Sunne which riseth to our bodies hath fixe properties: first he sendeth a deaw; secondly, a light; thirdly, rednesse; fourthly, ascendeth higher; fifthly, waxeth hoter; sixthly, setteth, appearing white or pale: so doth this Sunne of Righteousnes worke in vs when he riseth to our hearts.

First, he sendeth the deaw before him, which is his preuenting grace: this grace before his rising sendeth he to euery soule which he visiteth: which grace, what is it but a kinde of warning and mouing man to consider his saluation? it is called a preuenting grace, before it is giuen without asking, or without mans desire, or feeling. ^e *Thou diddest preuent him with liberall blessings*. And againe, ^f *My mercifull God will preuent me*. And for this we pray, *Preuent vs O Lord*. Saint Bernard saith, As often as thou feelest in thy minde, a suggestion or motion to goodnesse, giue the honour vnto God. This grace is like the mornings deaw: First, for it falls lightly; man no more knowing how he is thus

^a 1 Tim. 2.5.

^b Math. 1.

^c 2 Pet. 1.

^d Esay 60. 20.

I.

^e Psal. 21.3.

^f Psal. 59.10.

2 Tim. 1.9.

a *Esay* 40. 21.b *Luke* 19. 8.c *Acts* 2. 37.

2.

d *2 Cor.* 4. 6.*Signum salutis
agnitio peccati.*e *Dan.* 9. 5. 16.f *Rom.* 2. 9.g *Galat.* 5. 21.

3.

changed, than how hee was conceiued in his Mothers wombe. Heere hee conceiues without trauell: One may say of every good thought, ^a *Who hath begotten me these?* Secondly, it is like the deaw, because of subtile ascending; for as the heate of the Sunne doth cause the deaw, without any sensible motion to ascend; so doth Grace, by a way vnknowne to flesh and bloud, lift vp our hearts to Christ: Thirdly, it is like the deaw, because the deaw makes all vegetables fructifie: so doth grace bring forth in vs fruits of life. Therefore this deaw is called the *deaw of hearbes*. This deaw fell vpon *Zachens* before he could say; ^b *the halfe of my goods I giue to the poore*: The same deaw fell vpon the multitude, when they beganne to enquire about their saluation, saying, ^c *Men and brethren, what shall we doe?*

Secondly, as the Sunne sendeth light before, right so doth Christ: for he doth, rising to our faith, giue vs knowledge of our sinnes. ^d *God, saith the Apostle, which caused the Light to shine out of darkenesse*, is hee which hath shined in our hearts, to giue the light of the knowledge of the glory of God in the face of Iesus Christ: A plaine token, saith Saint Bernard, of Saluation, is the acknowledgement of sinne: which light we cannot haue vnlesse this day spring. In this Light we see three things. First, what wee haue committed; ^e *namely, we haue sinned with our Fathers*: wee haue all gone astray and done wickedly: secondly, what wee haue deserued: ^f *the wrath of God and euerlasting damnation*: thirdly, what we haue lost, ^g *the Kingdome of Heaven, and the joyes thereof*. The terrour and conscience of these bring vs to repentance.

In which we see the Sunne now of another colour, red and fiery: for who is he that considereth his owne vilenesse and wickednesse, which doth not now blush, which

which is not ashamed of himselfe? The knowledge of Sinne and Repentance are so lincked, as that no man can repent vnlesse hee know himselfe a sinner, nor know truely, but he must repent.

There are two causes of rednesse or suffusion of bloud in a mans face. First, Shame: thus considering that weevile and wretched wormes haue offended so good a God; how can we but shame and be confounded? Thus did the Sunne shine vpon the Prophet *Daniel*, ^a *My confusion is euer before mee, and the shame of my face hath couered mee*: So vpon *Daniel*, ^b *To vs belongeth confusion*: So vpon the *Publican*, not ^c *daring to looke vp to heauen*. A second cause of rednesse in mans face is Anger, of which we haue iust cause in our selues, considering the euils which wee haue brought on our heads by sinne. And thus the godly doe perpetually punish themselues; carrying in their hands sharpe weapons to wound their flesh; of fasting, of nakednesse, of sacke-cloath and ashes. Saint *Paul*, as perpetually angry with himselfe, did nothing but whip his flesh; ^d *I beate downe my body, and bring it into subiection, least bawing preached to others, I my selfe should be reprovved*. Thus godly Anger brings vs to hate our selues; and thus did all Gods Saints; with abstinence, cold, hunger, mortification, bitter teares, sharpe repentance, kill concupiscence in their flesh, as a sauage Beare or Lion. ^e *I abhorre my selfe*, saith *Iob*, as hateful to himselfe. Therefore Repentance is called, *quasi penitentia*, Punishment; of a mans punishing himselfe.

Bring hither deare Christians, all your indignation and wrath, waste and consume it vpon your sinnes; spare not this rebellious flesh; be angry with your selues, that God may be pleased: hate your owne soule, that God may loue it. The mercy of God (saith *S. Augustine*) looked downe from heauen; saying, *Let*

^a *Psal* 44. 15.

^b *Dan.* 9. 1.

^c *Luke* 18. 13.

^d *Cor.* 9. 27.

^e *Iob* 7. 6.

vs spare this man, for that hee spareth not himselfe.

But you will say, doth our sweet Sunne, Iesus Christ, appeare after his rising, so red, so fiery? Not that he is so in himselfe, but of our indisposition. For, as the Sunne shining in the watry cloud, causeth diuers colours, especially pale and red, as in the Raine-bow; not because the Sunne hath such colours in himselfe, but because of the moist vapours in the cloud: So Christ, shining into our hearts by Faith, doth affright vs with the palenesse of death, and strike a terror in our hearts by the red and fiery colours of Gods iudgements; not as if hee would not shine clearer in pure and immaculate spirits, but because our sinfull soules cannot otherwise receiue him.

4.

f Cant. 1. 6.

e Psal. 84. 11.

h Marke 2. 5.

Fourthly, after the first three, the Sunne mounteth to a higher degree: as after these, by degrees of perfection, Iesus Christ bringeth vs to holiness of life. In this high-noon of Grace, wee should all desire to see Christ, as the Spouse; *Tell me where thou lvest, where thou feedest at noone*: for the Noone is the fittest time to seeke the Sunne of Righteousnesse; and the Children of the light, ioy in the brightness of mid-day of the Gospel. Thus the Prophet looked vp to heaven: for, *& the Lord hee is the Sunne and shield, hee will give grace and glory, and no good thing will hee withhold from them which leade a godly life*. Let vs consider these degrees then: For well saith S. Gregory; *No man at a sodaine hath become the best man*. And in the 84. Psalme, vers. 7. *They goe from strength to strength*. This Sunne then ascendeth to vs by three degrees. The first is, Remission of sinnes: for, when man in this shame and blush of repentance, hath crucified himselfe, God taketh mercy on him, and he heares straight-way, *Son, thy sinnes be forgiven thee*: these words raise him to a second degree of comfort in the spirit: giving thanks to

to God for his mercy. *S. Bernard* saith; That man, which at euery seuerall gift of Gods grace, doth by giuing thankes, returne vnto him, in whom there is the fulnesse of all grace, doth make roome in himselfe for more ample grace.

In this deuotion when wee are exercised by continuall thankes and commemoration of Gods benefits, the Spirit draweth vs to the third and highest degree, in which God himselfe beginneth to be sweete to vs. Few mount so high: *Who* ⁱ *among you would shut the doores, and kindle fire in vaine?* euen hee that loueth God for Gods owne sake: But the Psalmist did, when hee said; ^k *Prayse the Lord, for that hee is good;* not onely for that he did good, but for that he is good in himselfe.

ⁱ *Mal. 1. 10.*

^k *Psal. 136. 1.*

Fiftly, the materiall Sunne at high-noone groweth feruent and hot, and worketh in vs three effects. 1. He makes vs hot: 2. dry: 3. blacke. Let vs see these effects in our Spirituall Sunne. First, hee maketh vs burne with loue. In this heate, *S. Paul;* ^l *Who is offended, and I burne not?* This heat the Prophet; ^m *His word was in my heart as a burning fire.* And this feruent heate wee haue by the grace of Vnion. For as the materiall fire turneth to fire the wood it burneth: so the feruour of diuine loue turneth to God the heart which it inflameth. Doe not diuers mettals molten in the fire together, turne into one masse: so God and the soule of man, of diuers natures, are here vnited. By this heate, first our heart is melted; being melted, it faints and languisheth; fainting, passeth from it selfe; passing from it selfe, it turnes to God. In this vnitie they meete, for when our Lord prayed, ⁿ *Father, I will that they be one, as thou and I are one.* Hence is that grace, that ^o *all things are ours, and wee are Christs, and Christ is Gods.*

^l *2 Cor. 11. 29.*

^m *Isa. 40. 5.*

ⁿ *Iohn 17. 22.*

^o *2 Cor. 3. 21. 23*

p Luke 11. 24.

Againe, the Sunnes heate makes vs dry; for so doth Christ dry and consume in vs all carnall desires, all fleshly lusts, so that now wee follow them not, we are not led by them. Saint *Gregory* saith, a sweet thing it is to feede vpon earthly things: but hee which hath once tasted of the heauenly, with the mouth of his heart, so sweet are the things which are with God, that to him all things on earth will seeme bitter. Of such our Lord Christ speaketh; *When the vncleane Spirit is cast out, he walketh through dry places, but findeth no rest.* For these holy men, in whom the loue of Iesus Christ hath parched and dried vp all carnall lusts, yeeld Satan no rest; hec must goe seecke farther.

q Mat. 3. 4.

r 2 Kings 1. 8.

s Heb. 11.

t Cant. 1. 4. 5.

u Psal. 45.

x Isay 53.

6.

Thirdly, the Sunne makes vs looke Sunne-burnt and blacke: for now conuerting themselues wholly to adorne and beautifie the inward man and the Soule, they neglect the outward man, and haue no care of their flesh. This blacknesse is that exteriour deformitie which the Children of light shew vnto the world. As q *John Baptist* in Camels skinne, and r *Helias* a rough hairy man, s *They went about in sheepe-skinnes and goates-skinnes*: But they were like the Arke, without couered with Goates-hayre, but within all of pure gold. So the Spouse, t *I am blacke, but comely: regard you me not, because I am blacke: for the Sunne hath looked vpon mee.* Let vs put on this blacknesse, and care not what the world esteeme. Let vs contemne rebukes and shame, not regarding the eyes of men, that wee may be as the Kings Daughter, u *all glorious within: for loue made our Lord Iesus Christ so blacke for vs, which put on this deformitie vpon the Crosse.* x *Hee hath neyther forme nor beauty: when wee see him there shall be no forme, that we should desire him.*

Sixtly, and lastly, the Sunne setting, looketh pale and white. Now palenesse comes on men: first, after long

long labour, then they desire to rest : so Gods Children, which haue borne the yoke of Christ all the day, fainting vnder the burthens of this troublesome life, desire to come to the end of their race, and to lay downe their burden : therefore they are said to *rest from their labours* : therefore they are said to *sleep in the Lord*. This rest S. Paul desired; *I desire to be dissolved* : for it is like sleepe at night; *I laid me downe and slept, and rose againe* : for they to whom Christ hath shined in this life by Grace, after they come to the Westerne and Set of their flesh, to them shall hee rise in Glory eternall in the world to come.

Secondly, men are pale of vehement longing and expectation. Of this the Prophet; *My soule longeth and fainteth for the liuing Lord*. This spirituall longing is mentioned; *Tell ye my dearling, that I euen languish with loue*. A blessed longing to long for Christ and his kingdom. They write of *Ulysses*, in his long pilgrimage, that hee looked to his Country *ithaca*, as a Bird doth vnto her nest, on the highest rocks. How then ought we sory Pilgrims, to looke vp to our safe Country in heauen? *O* (said the Prophet) *that I had the wings of a Dove, then would I flye and be at rest*. Our winged soules would euen now take their flight, but that this lumpe of our flesh detaynes them : *When shall wee be as the Doves in the holes of the rockes? Or as the Eagles which are where the slaine is*, vntill the day of eternall life dawne vpon vs, and the shadow of this transitory world passe away? This was *Simeons* longing, which long expecting Christ, said, *Lord, now lettest thou thy Seruant depart in peace*. And this the holy Patriarke *Iacob* dying, contested, *Lord, I haue waited for thy saluation*.

The last cause of palenesse commeth of feare. For euen the greatest of Gods Children tremble at death : for euen our Lord Christ assumed this feare; *My soule*

1 Apoc. 14. 13.

2 1 Thef. 4. 13.

** Phil. 1. 23.*

a Psal. 3. 8.

b Psal. 84.

c Cant. 5. 8.

d Psal. 55. 6.

e Cant. 2. 14.

f Job 29. 33.

g Luke 2.

h Gen. 48. 19.

i Mat. 26. 38.

k Psal. 62. vlt.

l Psal. 130. 4.

is heavy to the death. This feare commeth not of distrust of Gods mercy, but of mans naturall weakenesse; not of the spirits vnwillingnesse, but of the fleshes infirmities. And I hold this feare necessary, not as a lett to our Faith, but as a barre to Presumption. But you will say, are we not sure of our saluation? are we not built vpon Gods mercies? But consider, *k To God belongeth mercy: for he shall reward euery man according to their workes:* but take they heed if not after their presumption. In another place more plaine: *l With thee is mercy, therefore shalt thou be feared.* God hath ordained Feare, as a wholesome medicine for our soules health: it is bitter, but good; purging, cleansing from sinne: say not, thou art whole and needest no Physicke. God keepeth vs vnder feare, as children are kept vnder a Tutor, to looke into them with a sharpe eye, to curbe them, to refraine them of their libertie. Say not, I can gouerne my selfe, I need no Tutor. God doth hedge vs in with feare, as the Vine with a pricklie and thorny fence or quick-set, that the Boare spoyle it not: take heed, breake not downe this hedge; lay not open thy soule to temptation. I verely should counsell euery Christian, if he could be without all feare, and that his nature or abilitie of confidence would thinke of Gods presence without trembling in himselfe, yet he should do, as Christ, chuse feare, assume it: for much better it is to be ouermuch fearefull, than too little circumspect and wise. And thus we are come to the Sunne set. The Lord of his mercy grant, that we which haue receiued this bright day of the Gospel, may so walk in the light of his Sonne *Iesus Christ*, that in our last end and setting of our life, we may behold his sweet face shining with mercy: that our Conception of his Grace may increase to a Birth of eternall Glory in the world to come, which grant O Father, Sonne and holy Ghost. Amen.

F I N I S.



THE
MARIGOLD
and the SVNNE.

The third Sermon.

LUKE Chap. 1. Vers. 79.

*Hath visited vs. To giue light to them that sit in
darknesse, and in the shadow of death, and to guide
our feete into the way of peace.*



Shewed you the Sunne before
in his proper Firmament and
Spheare: but now wee must be-
hold him, eyther how hee goeth
backe-ward, as in the Diall of
^a *Ahaz*; or how hee standeth
still, as the Sun did at the prayer
of ^b *Ioshuah*. To speake plainly,

^a *Isay 3. 8.*

^b *Iosh. 10.*

the highest is descended downe to the lowest: God is
made Man; the Word is made Flesh; Iesus is borne of
a Virgin: this was prophesied before; ^c *Behold I my
selfe will come and dwell in the midst of you, saith the Lord.*

^c *Zach. 3.*

So the Euangelist, ἐσκήνωσεν ἐν ὑμῖν; hee dwelt with
vs: We neede not now to climbe vp to heauen, or to
search the deepe, for the eternall God is in the midst

d 1 Iohn 1. 1.

e Luke 1. 43.

f Luke 24. 39.

g Iohn 1. 26.

h Luke 2. 46.

i Luke 22. 27.

k Acts 2. 22.

l Ephes. 2. 20.

m 1 Tim. 2. 6.

n Luke 23.

o Mat. 12. 40.

p Iohn 20. 16.

q Mat. 18.

of vs; ^d That which was from the beginning, which we haue
 'eene with our eyes, which wee haue looked vpon, and our
 hands haue handled the Word of life. Why diddest thou
 wonder Elizabeth, saying; ^e Whence commeth this, that
 the Mother of my Lord is come to mee? Behold the Lord
 himselfe, the eternall God is come to vs, and saith,
^f Touch me, handle mee. God is come downe, and hath
 planted his Tabernacle in the middest of vs: like a
 good Physitian hee disdayneth none, but presseth in-
 to the middest of the Pest-house of this contagious
 and sinfull world, healing all our euils: for wee euer
 finde Christ in the middest. For his Conuersation; *In*
medio vestrum stat quem nescitis: ^g There standeth one in
 the middest of you, whom you know not. For Instruction:
 so Mary and Ioseph found him ^h sitting in the middest of
 the Doctors, hearing and posing them. For Humilitie:
ⁱ I am in the middest of you as hee that serueth. For workes
 of Wonder, ^k which hee did in the middest of you. For Re-
 conciling man to God: therefore hee is called ^l the
 corner-stone, for standing in the middle and reconciling
 God to Man; there is ~~an~~ ^m *mediator*, one Mediator be-
 tweene God and Man, which is the man Iesus Christ: so
 hee was before all time, (the first of S. Iohns Gospell,
 vers. 18.) in the bosome of the Father; as my Text hath,
 in the Bowels of God: so in the fulnesse of time, *In medio*
Virginis, in the wombe and bowels of a Virgin: so hee dyed,
ⁿ in the middest of two theenes: so hee was buried, in the
^o heart of the earth: nay, after his Resurrection hee for-
 gets not the middle place; ^p Iesus, &c. stood in the middest,
 and said, Peace be vnto you: I, and now hee is ascended
 into heauen, hee keepeth this place; ^q Wherefoeuer two or
 three shall be gathered together in my name, I am there in
 the middest of them.

Two things belong to a Visitor: first, to remoue
 the euill, to reforme, to cleanse, to punish, to iudge
 offenders:

offenders: this did Christ when hee was here in the flesh; obstinate and vnrepentant sinners hee did visit by execution, leauing them to their owne wicked wils; *I am come vnto iudgement into this world, that they which see might not see: by obduration, leauing them to themselves; Fulfill the measure of your Fathers: by seperation, which hath his fanne in his hand: and in the end shall visit all these forces of men with eternall condemnation; but the chaffe he will burne with vnquenckable fire.* I, when he came in this bodily presence into the world, hee visited all our enemies, the World and the Diuell; ** Now is the iudgement of this world, now the Prince of the world is cast forth: y Death, I will be thy death, O Death: Hell z, O Hell, where is thy victory?* For hee killed the Serpent in hole, which is the graue, being laid in his denne by buryall. But leauing these, I will onely speake of that which secondly belongeth to a Visitor: namely, Mercy, and Comfort, and Reliefe exhibited to the sicke and distressed; which is the whole scope of this Text.

r Iohn 9. 59.

s Mat. 22. 32.

s Mat. 3. 11.

u Mat 3. 11.

x Iohn 16.

y Hos. 13. 14.

z 1 Cor. 15. 55.

The Motiues to this Visitation were our sores, our wounds, the worlds wretchednesse, the deplored state of sinners, the most desperate case of all mankind, giuen ouer from all remedie. Thus our sinnes, our wounds, and death, cryed loud in the eares of God, when wee forlorne wretches could not aske or seeke for helpe; howbeit wee might heare some groanes, some cryes of holy men, which knowing in what danger they stood, did as it were send forth for the Physician, inuiting him with their teares and seruent prayers; *a Remember not our former iniquities: make hast, and let thy tender mercy preuent vs, for we are in great misery: Help b Lord: Behold, c O Lord, and looke vpon the face of thine annoynted: d Oh, that thou wouldest bow the Heauens and come downe: O e Lord, I haue wayted for thy saluation.*

a Psal. 79. 8. 9.

b Psal. 12. 1.

c Psal. 84. 9.

d Iay 64. 1.

e Gen. 49. 18.

But

f Gal. 4.

But what were these, eyther our languors or our prayers, vnlesse there had beene tender Mercy in our God, to send this Day-spring from on high to visit vs? This is the same which the Apostle saith, *In the fulnesse of time, God sent this Sonne*: when the world was full of sores and maladies; when not onely all the Gentiles had peruerted their wayes, and lay couered with all abhominable pollution and filthinesse; but when his one and onely people were desperately sicke, and at the poynt of death: for Christ came to visit vs, and tooke the cure vpon him, when the disease was growne to the highest, when our wounds did stincke and were corrupt; when there was no hope, no helpe, but in the tender mercy of our God. The Law was applyed to our sores, but could not heale them; the bloud of Bulls, and Rammes, and Goates, and Sheepe, was powred forth, and sprinckled, but helped not; they were sprinckled and washed with many waters, but still festered more and more; the Prophets assayed to allay the swelling, and supple our wounds, but the malady increased nearer to death. When all remedies were tryed first, in vaine, and no remedie was found, the Sonne of God, Iesus Christ, borne of a Virgin, visited vs from aboue, as my Text saith, shewing how long a iourney hee vndertooke; *ex alto*, from the height of heauen: I, *ex altissimo*, I may say, *from the bosome of his Father, the most high God*. The Name of the Lord is *ex longinquo*, from farre, as saith the 8 Prophet: and well hee might come from farre, for wee could not stirre hand or foote to meete him: he might descend to vs, for to him we could neuer haue ascended.

8 Isay 30.27.

First then, as the good Physitian comes to the house where the Patient lyes sicke; so Christ came into this world: for whether this house or roome, were the wombes of our Parents, where wee were conceived
in

in sinne : into this roome hee came, being conceiued in the Virgins wombe : or if wee take this wretched world for that roome where men lay sicke of all infirmities, hee came into this roome also, *healing euery sicknesse^h, and curing euery disease in the people* : lastly, if this roome was the graue where mankinde lay paying the debt of sinne, this ⁱ place hee visited also, and was shut vp with sinners; but hee visited it with saluation : for hauing rayfed his owne body first, he promiseth to rayse ours also, as the Prophet fore-told;
^k *Thy dead shall rise, euen with my body shall they rise.*

^h Mat. 4. 23.

ⁱ Mat. 1. 27.

^k Isay 26. 19.

Againe, hee that commeth to visit the sicke, speaketh gently and comfortably, to ease the affliction and sorrow of the languishing wight and fainting soule: so doth Christ speake to vs with words of comfort; *Blessed^l are the poore : blessed are they that mourne : Come to mee all you that are weary and heavy laden, and I will ease you.* So hee spake to the man sicke of the Palsie ; *Sonne^m, be of good comfort, thy sinnes are forgiven thee.* So to the Woman which had the bloudy issue; *Daughter, be of good comfort, thy Faith hath saued thee.* So to his Disciples ; *Beⁿ of good comfort, it is I.* So to the oppressed in the world; ^o *Feare not, I haue overcome the world.*

^l Mat. 11. 29.

^m Mat. 9. 2.

^{ibid.} Pers. 22.

ⁿ Mar. 6. 50.

^o Iohn 16. 33.

To these : as the good Physitian disdaineth not to feele the pulse, and touch the sore of the place affected; so Christ, when hee came in this Visitation, he tooke the ^p poore Infants in his armes, and put his blessed hands vpon them : hee put the ^q plaister to the eyes of the blinde : hee touched the ^r tongue of him that stammered : hee ^s put his finger into the deafe mans eares : hee put forth his pure and immaculate hand, and ^t touched the flesh of the filthy Leper, and healed him. We might all say with the Psalmist, *My wounds stincke and are corrupt* : but vvhat are these to
F him,

^p Mark. 10. 16

^q Iohn 9. 6.

^r Marke 7. 33.

^s *Ibid.*

^t Mat. 8. 3.

^u Psal. 30. 5.

him, whose touch is the health : in faith of whom is life eternall.

Farther, as hee that commeth in loue and pittie to visite the sicke, disdayneth not the vnwholesomnesse or loathsomnesse of the place where the sicke man lieth, no more did our Sauour Christ, refraine the company and familiarity of sinners, the ^a Pharises pride did not deterre him to come to his house. Hee did not abhorre the loathsome company of ^b Publicans and sinners, but ate and dranke with them. He disdayned not to be placed in the very ^c midst of thieues, *For he came to saue sinners*, sicke persons, not the whole, and sound : therefore his loue and mercy overcame our contempt, and loathsomnesse : We might say as Peter, ^d *Go from me, for I am a sinner* : Or as the ^e Centurion, *I am not worthy that thou shouldst come vnder the roofof mine house* : But hee that sheweth such loue and mercy to the sinner himselfe, is content to visit also the place where sinners are.

I, and as he that comes to heale the sicke, will not omit to pray for him that is infirme and languishing : so did Christ. This part of his visitation, *S. Paul* sheweth, which *in the dayes of his flesh* ^f *did offer up prayers and supplications, with strong cries and teares*. So hee remembered Peter : Peter, ^g *I haue prayed for thee*. So all his Disciples and Apostles : and not for them alone, ^h *but for all them which shall beleene in thee, through their word* : So he prayed for his enemies, *Pater condona, Father forgine them*.

And as he that indeede visiteth the sicke, is truly compassionate and grieued for him, as for himselfe; so did heere our Lord Christ : hee mourned ouer Ierusalem, ⁱ he groaned and wept ouer *Lazarus* : his bowells were moued on those poore ^k hungry ones, lest they should faint in the way, that the Prophet might truly

^a Luke 7.

^b Marke 2.

^c Luke 23.

^d Luke 5.8.

^e Mathe.8.8.

^f Hebr.5.7.

^g Luke 22.32.

^h Iohn 17.20.

ⁱ Luke 23.34.

^k Mathe.24.37.

Iohn 22.33. & 35

Mathe.15.32.

truely say; ^a Surely he hath borne our infirmities, and carried our sorrowes. The Lord hath laied upon him, the iniquitie of vs all. For which the Apostle speaketh; *Non habemus Pontificem qui non possit compati*: Wee haue not ^b such an high Priest which can not be touched with infirmities.

^a Esay 53.4.

^b Verse 6.

^c Heb. 4.15.

In the seuenth place, as the good Physitian or Visitor will bring oyles, and balmes, and plaisters, to heale the wounds and sickenesse of such as are at the poynt to die: so Iesus Christ, which is said heere, to come to vilit vs, brought medicines and salues, and balmes of allsorts to heale our sickenesse. *Curauit corpora* (saith Saint Chrysostome) *verbo potestatis, curaui animas doctrina celestis medicina*: Our bodies hee cured by the word of his power, and our soules with the medicine of his heauenly word. Doubtlesse he brought diuers medicines to cure our euills of all kinds: sometimes hee cured by Dyet, as when hee fasted (being tempted) forty dayes; sometimes by giuing vs an Electuary, as when hee shed his bloud; sometimes by Sweat, as when hee did sweat bloud; sometimes by Plaisters, as when his face was spit vpon; sometimes by Potions, as when hee dranke gall; sometimes by Incision, as when his hands and feete were pierced: these our Sauour first receiued in his owne flesh and body, that the Patient may more willingly drinke downe what hee hath seene the Physitian taste before him. Now hee hath left them for vs to take: For so many are his actions, so many medicines for our soules.

Lastly, as a good Physitian, our Sauour after, in his owne person hee hath done all these; he hath left *Episcopos*, Visitors, to ouersee, and Tutors, and Curates for his Church in his absence, till he come againe. Therefore at his very departing he gaue them

^a Matth. 28. 19.

^b Math. 10. 8.

^c Marke 7. 34.

^d Matth. 8. 13.

^e Matth. 8. 3.

^f Matth. 9. 21.

^g Iohn 9. 6.

this charge: ^a Goe and teach all Nations: And he giueth a salue that will heale any sore, *Baptising them in the name of the Father, and of the Sonne, and of the holy Ghost:* And at their very first sending, *heale the sicke,* ^b *Cleanse the Leapers, rayse vp the dead, cast out Diuells: freely you haue receiued, freely giue.* For the care and mercy of our Lord Iesus Christ ascending vp into Heauen, left these by statute of prouision for all his sicke members: that the sauing health by him begunne, may by the dispensation and ministry of his Apostles and Prophets, and Ministers, be continued and spread abroad, to, and ouer all the world: euen to the houre of his last comming. Therefore the house & Church of God is an house of store, and prouision of medicines, to heale our sores and maladies of all sorts: the same salues and medicines, which our Lord Iesus left in the hands of his Apostles, and we haue receiued from them: their vertue is not yet any whit diminished, but they continue the same soueraigne operation and power, and shall to the worlds end: namely, the Word & Sacraments, which we apply to soule-licke sinners. But you will say, Are these of that vertue, ministred by you, as they were when they were applyed by the hands of the blessed Apostles of *Christ*? Without doubt. For the same Christ which wrought by their ministry, enableth and inspireth ours. Christ did heale by the word of his mouth, as when he spake to the eares of the deafe, *Ephata*, ^c *Bee you opened*: as when hee spake the word and healed the ^d Centurions seruant: with touch of his owne hands; as when hee healed the ^e Leaper: with being ^f touched of an other, as of the woman which had the bloody Issue; and the same Christ tooke Clay and Spittle, and ^g annoynting the eyes of the blinde restored his sight. If then you esteeme of those honourable ministers of Christ

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as worthier means, by which he gaue help and life, and think of vs but as Clay and Spittle, in respect of them: yet litherence the hands of the same Iesus Christ worke by vs, our ministry is as effectuell to worke your saluation as theirs was. For this cause Christ vnder the person of the ^a Samaritane bringeth the hurt and wounded man, which is the sinner, into the Inne, which is his Church: where he deliuereth to the hoste, which is the Angell or Minister of the Church, those two pence of his Word and Sacraments, giuing him charge ouer him, till he come againe. The same charge and cure then which our Lord tooke vpon himselfe in his owne person, and by word of expresse command wee receiue from him: wee must not giue off, but continue it till his second comming. And I must confesse I neuer vnderstood that place. ^b of Saint *James*, (*Pure religion and vndefiled before God, euen the Father, is to visite the fatherlesse and widdowes in their aduersitie,*) vntill I conferred it with this place. For whereas the truth speakes it, and Iesus our Lord, of whom is our religion, maketh the primary end of his comming into the world, the visiting of poore and sicke, as this place sheweth, and the Prophet in plaine wordes: ^c *Now for the oppression of the needy, and the sighes of the poore, I will arise, saith the Lord, and set at libertie him whom the wicked hath snared:* If this (I say) be so, the verity and truth of our religion shall appeare in this, if we shew pittie and comfort to the poore and weak, and seeke the health and help of all infirme and diseased, of minde or body. For as Christ made this same his end, so he made it ours as I shewed in his mission and giuing the charge: if we then omit this, we are not true disposers of the Word & Sacraments, but very hypocrites and counterfeits.

^a *Luke 10.24.*

^b *James 1. 27.*

^c *Psal. 12.5.*

O how happy are they which carry about with them

^a Psal. 96. 2.

^b Psal. 19. 4.

^c Rom. 2. 19.

them these diuine medicines, seeking the wounded and sicke, in holes and corners of the earth: which go and looke about in the streetes, and fields, and high-ways, if they may heare any that groane, or finde the bruised and wounded, to bring them to the Inne. For the Apostles of Christ carried these abroad ouer all the world; now to Corinth, now to Rome, now to Antiochia, now to Aegypt, now to India. Some visited the Athenians, some Ierusalem, some the Ilands, some the maine, and did excellent cures. They did as the Prophet ^a saith, *Go tell of this saluation from day to day, from yeare to yeare, from one end of the world to another, till their* ^b *sound was heard in all Nations.* Like good Chirurgions they set vp the signall of the Gospell, in obscure and remote places, that the sicke, and sore of all sorts, and of all places, might resort for helpe and remedy.

Wee see the sicke lie at our doores, and apply no medicine: wee haue not brought into the house of our neighbours and deare brethren. Some hide this heauenly Elixar, when so many fainting and languishing soules are at the poynt to dye: some take vpon them to be *οὐδὲν γὰρ τὴν φλῶ φῶς ὁᾶν ἐν σκοτει*, *Leaders of the blinde, Light to those which are in darkenes;* which themselues had neede to be led by others: some for balme giue vs poyson, for the word of life, Traditions of men, and drugs of their owne sophisticating. But leauing these, come we to our last part.

To giue light to them which sit in darkenesse, and in the shadow of death, and to guide their feet into the way of peace.

THis visitation hath order: first on our Vnderstanding, to which it giueth light: secondly, in our Will, by causing vs to walke in this light, in our new-
nesse

nesse of life; the first teacheth vs to eschew euill, the second, to doe good.

For the first, we cannot see Christ, vntill he bring a light with him: for our ^a world is full of darknesse: we were called ^b *a people which sate in darknesse*: for sitting is fit for darkemen, which can not see whither they goe, which cannot worke. For this cause Christ saith, *I am the light of the world*: as much as to say, I bring light with me. And Saint Iohn ^c of him, *The same is hee that lightneth every man that cometh into the world*. So of the visiter. Of the visited: *You were ^d darknesse, but now you are light*: Which being so, hee inferreth, *Walke like children of the light*. When wee can walke so, wee are safe; the cure is done, and Christ hath his end, for which he came to visite vs.

^a Psal. 74. 20.

^b Esay 9. 1.
Math. 4. 16.

^c Iohn 8. 12.

^d Iohn 1. 9.
Ephes. 5. 8.

Well then may he giue light, which is himselfe the light. Wee see, that the light is of all things the sweetest and purest; it hath no mixture of contrariety; it shineth vpon durt, and is not durted; vpon filthy things, and cannot be defiled: So is Christ, of whom wee doe not say onely, ^e *Wab the cleane shalt thou be cleane*, for hee is pure amongst the vncleane, and righteous in the midst of sinners, free from all contrarietie of sinne, from all mists and cloudes of darknesse and ignorance: and therefore thus speaketh to vs, *While you ^f haue light, walke in the light*. O blessed are they which walke not in the light of men, nor of their owne vnderstanding, nor in the light of Angels, but of the eternall Sonne of God, which shineth in himselfe, and in all, and ouer all. The holy men which were before, desired to see this light: *Abraham & desired to see my day*. The Angels desire to see it: as Saint Peter, after he shewed the Inquisition of the Prophets, into those things which should be fulfilled in CHRIST, after repetition made, saith in the tenth verse,

^e Psal. 18. 26.

^f Iohn 12. 35.

^g Iohn 8. 58.

i I Pet. 1. 10.

a Matth. 13. 16

b Iames 1. 17.

c Psal. 139.

d Psal. 119. 105

Matth. 24. 14.

verse, ^a into the which things the Angels desire to see. No wonder then if wee heare the Light it selfe say, ^a Blessed are the eyes that see that which you see: for many Prophets haue desired to see the things which you see, and haue not seenethem. And blessed are they that see this pure Light: the resplendant Image of the Father, ^b with whom there is no variablenesse, nor shadow by turning: which shineth vpon the vile, and yet is glorious; vpon polluted in their finnes, and yet is cleane: to whom not onely the light is light, but darkenesse is light, ^c the day and the night being to him both one. And this is he which lightened the Law & Prophets, which were before Christ was knowne, darker than the night, as they are yet to the Iewes which haue not beleued: secondly, he lightned the people of the Iewes before, such as expected him: for they had some light by the Word in respect of the heathen, as the Psalmist ^d Thy word is a light &c. and rising first from them as from his East or Orient, is carried ouer all the world, and hath giuen light to vs that sate in darknesse. Of his first rising reade the last chapter of Saint Luke, at the end of the chapter; Goe and preach Repentance and remission of finnes to all Nations, beginning from Ierusalem. Hence sprang this blessed light first: and then besides his disperlion into other parts of the world, was carried ouer all Greece, Italy, Germany, Spaine, France, and rose to vs also, and is now making day to the Indians and Antipodes; for the world shall not end till hee haue finished his course: I meane till (as the Euangelist Saint Mathew saith) the Gospell be preached in all the earth, and be a testimony to all Nations. And then the end shall come. To this light wee are contrary by nature, for we are conceiued in sinne, borne in sinne, and without his grace, must die in our finnes.

Secondly,

Secondly, light is faire and pleasant, without which, nothing is beautifull : For if the eye be good, it seeth nothing in the darke : therefore some hold, that the Light is of the essence of colours, *Quia quicquid cernitur, cernitur secundum actum lucidi*: Every thing in that quality wherein it excelleth, doth make other things of like excellence. Now CHRIST giueth to vs light; is not he then excelling in light? See what lights hee made his Disciples. ^a *You are the light of the world.* So the iust shine ^b *ὡς φωστῆρες ἐν κόσμῳ, as lights in the world.* So the Spouse ^c of Christ looketh as the morning, faire as the Moone, pure as the Sunne. All other faces haue their beauties in themselues; but the face of our Sunne maketh beautifull all that behold him. So did Moses face ^d shine, euer after hee had seene God in the mount: And my Text saith, *To giue light to them that sate in darkenesse*: Not onely to shine to them in himselfe, but to make them shine to others, as I haue shewed. Christs shining is his holinesse and righteousnesse; our shining is to follow him in holinesse and righteousnesse: that as his beauty and light hath drawne vs to him, so the light of our good works may draw others after vs. If you should aske me how you might deriue off this light, which is in Christ, vpon your selues; I should exhort you to set your face to his, to looke directly vpon the face of Christ. For as the Sunne enlighthneth the cloude, when the cloude is directly opposite to the Sunne; as wee see in the Rainebow, albeit the cloude is obscure and darke, yet in it are seene diuers faire colours, as purple, and red and white, as also in other cloudes of white and rosie colour: But this is neuer scene, but when the face of the cloude looketh full in the Sunnes face, as when the Sunne is East, and the Cloude is West; so it is in Prayer: for then, if at any time, man looketh full in

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Gods.

^a Mat. 5. 14.

^b Phil. 2. 15.

^c Cant. 6. 9.

^d Exod. 34. 29.

Luke 9. 29.

a Psal. 34. 5.

b Psal 36. 9.

c 2 Cor. 4. 6.

d Psal. 119. 105

e John 12.

f John 9. 4.

g Exod. 31. 1.

Gods face, and then doth God shine in vs with the diuine colours of his grace, and giueth vs that purple, that beautie and light of his Children. CHRIST hath proued this to vs in his Transfiguration: for he did not receiue that Sunne-bright irradiance and splendencie, but in Prayer: *Oranti facies mutata est*; while hee was praying, his face was changed. This change in vs is called the light of Gods face: ^a *Lord, lift thou vp the light of thy countenance vpon vs.* Come to him and you shall be enlightened; after some translations, your faces shall neuer be confounded. Againe, in another place; ^b *In thy light wee shall see light.* Saint Paul: ^c *God which caused the light to shine out of darkenesse, is he that hath shined in our hearts, to giue the knowledge of the glory of God in the face of his Sonne Iesus Christ.* For our parts, let the light of this heavenly Sunne draw vs all to him, that wee may for euer see light in his light. Thus much of the Vnderstanding, which is the guide: now of the Will, which must be lead by it, to guide our feete into the way of peace.

Here wee learne it is the same Light which illumineth our Vnderstanding, and guideth our feete: wherefore when the Prophet said of Gods Word, that it was *a Lanthorne and a light*, addeth to these, ^d *to my feete, and to my pathes.* For without light there is no sure footing, no certayne going: ^e *Hee that walketh in the darke knoweth not whither he goeth.* Without light there can no worke be done: ^f *The night commeth, when no man can worke.* For if Bezaleel and Aholiab were chosen from God, and filled with the ^g *Spirit of God*, to worke curious workes in Brasse, and Siluer, and Purple, and Gold, for the beautifying of the outward Tabernacle; what light of vnderstanding must they haue, which must doe those workes which are required to beautifie and adorne the inward Tabernacle?

So

So then, before this Light did shine, no man could doe those workes which pleased God: there were no Day-men ^h which laboured in the Vineyard, no skillfull ⁱ Artisans which knew to lay right vpon the foundation, Gold, Siluer, or precious Stones: no spirituall Husbandmen which knew how to put their ^k hands to the plough: there were none found that ranne the race for the ^lprice of that high calling. The Psalmist saith; *The^m Sunne ariseeth, &c. man goeth forth to his labour*: Christ Iesus, the Sunne of Righteousnesse, first rose to the world, then rose his Apostles, and the Saiats, and all the holy men of God, to doe the workes of eternall life: then rose the Pilgrims and Trauailers, and put their feet into the way of peace. Doe not men put lights on Towers vpon high hills, that when the darke tempest is at Sea, the Saylers may steere their course to the harbour and shun the rockes? Therefore to vs from an high this light hath shined, *from the tender mercies of our God*; that wee may all direct our course, in the blacke night of this stormy world, to the harbour of life eternall. *S. Augustine: Gratia precedit, vt homo bonum velit*: The light of grace goeth before, that man may will that which is good: for, as hee saith; *Nulli sunt conatus liberi arbitrij nisi per gratiam excitentur; frustra, nisi adiuentur*: Our free-will can haue no endeaour, vnlesse it be first raysted by Grace; and yet this being had, it is nothing, if by grace it be not holpen and seconded. So then the light doth first allure vs, that wee may beginne; then helpe vs in doing good, that wee may goe forward: and lastly, bring to the end of the way, that wee may be glorified and crowned.

I will yet briefly relate three properties of the light, to the purpose I haue already spoken, and so I will end. Wee know that the light by multiplication of

^h Mat. 24.8.

ⁱ 1 Cor. 3.12.

^k Luke 9. 62.

^l Phil. 3. 14.

^m Psal. 104.23

her beames causeth things to burne : for when the Sunne-beames strike vpon a thicke and solid body, being denyed passage they recule backe, and being vnited, retorne with treble force. By this meanes of repercussion, the Sunne-beames where they haue most resistance, by hitting most surely, are the more vehemently recoyled, and beget most heate : by reason whereof there is more heate at Summer vpon the Sea, then vpon the Land, because of the smoothnesse and plainnesse of the superficies: and the Snow is sooner melted in the vallies then on the highest hills. In like manner are our hearts kindled with the loue of God; for that we are first inflamed with the desire of eternall life, it commeth from the beames of this Sun, which striking our hard hearts, (when they finde footing, and we with-draw not our hearts from the word preached,) are recoyled and retorne againe with multiplied force, beating, striking more and more, till the heart and minde of man, receiuing the liuely heate of Grace, burne with the loue of God. But wee must take heede that wee be low and playne in humblenesse of heart, like the vallies; not proud and high in our owne conceipt like the hills. Wee must hide and keepe the grace receiued (which is the onely way wee haue to make roome for more) that it may multiply her beames : till our hearts frozen with sinne, doe thaw and melt, wee must not suffer these celestiaall Sunne-beames to glaunce away : ^a *The light and the Sunne rose up, and the humble were exalted : God resisteth ^b the proud, but to the humble hee giueth grace.* See how our Sunne-beames shine in the vallies; *Hee hath looked vpon ^c ταπεινωσις*, the humiliation of his handmaide : *Hee ^d hath put downe the mighty from their seate, and exalted the lowly.* The proud Pharisees were neuer the better for this light; *Because ^e you say we see, your sinne remaineth.*

Againe,

^a *Hesl. 11. 11.*

^b *Iames 4. 6.*

^c *Luke 1. 48.*

^d *Verse 52.*

^e *Iohn 9. 41.*

Againe wee see the nature of the light is to reconcile contrarieties, by influence and immission of beames: for what were this world, but a Chaos of discord, consisting of contrarieties, still resisting, fighting, destroying each other? This strife, this discord the light of the Sunne doth take away, and binde and reconcile things hot and cold, and moyst and dry, in a band or knot of loue and concord: so that of that these natures of contrary qualities, set and tuned together, is made that excellent Musicke and harmonie of the life of all things vnder heauen: when these iarre and fall out of tune, then death ensueth. Thus then wee see that were it not for this materiall Sunne, nothing vnder heauen could liue, but all things would dye and perish. For, as *Damasce* saith, *Compositio est principium discordia, discordia distantia, distantia dissolutio*: Composition is the beginning of discord, discord of distance, distance of dissolution. Thus was our spirituall state: wee were contrary to God, to Gods Angels, at discord with our selues, and contrary one to another; by reason whereof wee were all dead in our sinnes: but when the Grace of the glorious Sonne of God shone to the world, he first reconciled man to God, by taking away that hand-writing which was contrary to vs, because it accused vs still to God: and by ^f *satisfying for our sinnes upon the Crosse*. This the Apostle confirmeth; *Being iustified by faith, we haue peace toward God*: of this peace we are assured, because God hath ^h *sent forth the spirit of his Son, by which we cry Abba Father*: and this the holy Ghost himselfe testifieth in vs, because by him, *the loue of God is shed abroad in our hearts*: this was the proper worke of this Sunne; there ^k *is one Mediator of God and man, the man Iesus Christ*.

The second which is making peace in vs, and restoring vs to our selues, was wrought by this selfe-same

Ephes. 2. 1.

f Col. 2.

g Rom. 5. 1.

h Gal. 4.

i Rom. 5. 5.

k 1 Tim. 2. 5.

l 1 Iohn 3. 8.

m Ephes. 4. 23.

n 2 Cor. 4. 16.

o Col. 3. 5.

p Phil. 4. 7.

q Phil. 4. 4.

r Isay 9. 3. 4.

s Rom. 5. 1.

t 1 Cor. 6. 17.

u 1 Cor. 12. 13.

x Gal 4. 22.

Sunne of righteousness. First, by vndoing, or *loosing the^l worke of the Diuell*; which was sinne, in which wee are fettered, and bound, and captiue. Secondly, by deliuering vs from our outward enemies, both bodily and spirituall; as here Zacharias testifieth, *that wee being deliuered from the hands of our enemies, should serue him without feare*. Thirdly, by freeing vs in that inward fight and luct, that intestine and ciuill warre of the spirit against the flesh, and the flesh against the spirit: of which Saint Paul, the seauenth to the Romanes, from the fourteenth Verse to the fife and twentieth, and poynts to Christ as his deliuerer: *I thanke God through Iesus Christ our Lord*. By the first we are free from our enemies: by the second we are free to our selues: by the third, wee are free to God. Wee feele and finde the loosening of the worke of the Diuell, *by our renuing in the spirit^m of our minde*: and by that *perishing of theⁿ old man*: and *o mortification of the lusts of the flesh*: as last, *conetonsnesse, &c. wherein wee walked when wee lined in them*: wee feele the second by peace *p* of our heart, and reioycing in our *q* spirit: namely, that wee are deliuered from the feare of our enemies; of which reioycing the Prophet spake before, *r They shall reioyce before, as men reioyce when they diuide the spoyle*: for the yoke of their burthen, and the staffe of their shoulder, and the rod of their oppressor hast thou broken. And lastly, wee haue the experience of inwardly being reconciled, and at one with our selues, by that peace we *s* haue with God.

Thirdly, he hath reconciled man to man: because all that belecue in him, and *t* are ioyned to the Lord, are one spirit, one body: we are all *v* baptised by one spirit into one body: there is no difference, there *x* is neyther Iew nor Greeke, bond nor free, male nor female, but wee are all one in Christ. Therefore the Church is called Ecclesia, of καλέου, of calling vs all together: and Religion of religando,

religando, of binding vs all in one bundle : see how many pieces molten with the beames of this Sunne, doe all flow into one spirituall masse or lumpe; *They that were beleued were in one place, and had all things common: the multitude of them which beleued were of one heart and of one soule.*

¹ Acts 2. 44.
² Acts 4. 32.

And lastly, how Loue and Peace is confirmed with vs and the Angels, they themselves haue declared, when for our redemption wrought by Christ they reioyced; and a multitude of Angels lauding and praying God, said : *Glory be to God on high, and peace in earth, and towards men good will.* So mans vnion to himselfe is by Peace; to his neighbour by Good-will; to God by giuing glory; and to Angels by our lauding and praising God on earth, as the Angels doe in heauen : therefore rightly doth the Apostle say of Christ, that *it pleased the Father* ^b *by him to reconcile all things to himselfe; and to set at peace through the blood of the Crosse, both the things in heauen and the things in earth.* And againe, to ^c *gather together in one all things both which are in heauen and earth, euen in Christ.*

^a Luke 2. 14.

^b Col. 2. 20.

^c Ephes. 1. 10.

We see lastly, by experience, that the nature of light is to refine things and sublime them: when the beames of the Sunne lift vp into the vpper parts of the ayre, moyst vapours, of which are caused the clouds that are carryed about ouer our heads; and hot and dry exhalations, whence wee haue those Meteors in the highest Region; as fiery Darts, and Starres shooting, and Starres blasing : so doth our Lord Iesus, by the working of his Spirit, lift vp vile sinners to an high and heauenly life, which burne so with his loue, that like Meteors, wee see them high aboue the men of this world. So they of whom the Apostle; ^d *Our conuersation is in heauen: which seeke the things which are aboue,* of an vpper Region : and some are like Clouds,

^d Phil. 3. 20.

^e Col. 3. 1.

as

f *I say 60. 8.*g *2 Cor. 5. 14.*h *Gen. 5. 22.*i *2 Kings 2. 11.*j *John 5. 35.*

as the Prophet; ^f *Who are these that flye like clouds?* such were the Apostles which watered all the earth with preaching the Gospel: such a Cloud was Saint *Paul*, watering Corinth, Ephesus, Athens, Rome, and all the Regions about. See what a good gale of winde he had; *the & love of Christ constraines mee*. Hence were those holy Martyrs carried vp like fiery Meteors: of this, *Enoch* ^h and *Eliab*, two shooting Starres: and to these, *Iohn Baptist*, ⁱ *hee was a shining and a burning light*, a blasing Starre: These ardent spirits, the true Light, Iesus Christ, hath drawne vp to heauen, by the way of his peace. God graunt our feete may follow them to eternall life and glory.

*Amen.***F I N I S.**

THE SINNERS

Looking-glasse.

The fourth Sermon.

LUKE. 7. 37. 38.

37 *And behold, a woman of that Citie, which was a sinner, when shee knew that Iesus sate at Table in the Pharisees house, shee brought a Boxe of Oyntment:*

38 *And shee stood at his feete behinde him weeping, and beganne to wash his feete with teares, and did wipe them with the hayres of her head, and shee kissed his feete, and annoynted them with the Oyntment.*



Vnderstanding is receiued with men of best iudgement, that all sorts of men are not fit hearers of all sorts of learning: but as the excellencie of the learning is, such ought to be the vnderstanding and disposition of the hearer. For this cause Aristotle repelleth youth, and such as haue not the perturbations of their mind calmed and settled, from hearing that

Esth. l. i. c.

that part of Philosophy which disputeth of Temperance and Manners: for, saith hee, *They which are carryed away with lust and euill affections, will not lend good attention to honest and wholesome Precepts.* In like sort, hauing to speake in this place of the wonderfull Repentance of this sinfull woman, I require hearers of like affection and disposition, such as can be as well contented to weepe as to heare: for to others, what will it auayle mee to speake, or them to heare? Shall I speake of Mourning to them that laugh? of Repentance to them which delight in sinne? Let vs not, with the Pharisee, presume to sit at table with Christ, which are not worthy to gather vp the crummes vnder his Table: let vs not presume to presse into his bosome, before wee haue first throwne our selues downe at his feete: but let vs pull presumption out of our eyes, that we may see our sinnes, and be sory for our sinnes, and then shall our seeing be well amended, and Christs feete well washt. Wee haue all sinned, wee haue not all lamented: let our eyes which were windowes to let in sinne, be turned into dores to let it out: and learne wee by the example of this said woman, so to loue Christ, which is the remedie for our sinnes, that our teares may beare vs witnesse, that wee are sory for our offences: for our flesh and weake nature doth lay vp-on our soules heauie burthens, and in the ^a *Mesbeck* of this world, wee are constrained to dwell with sinne: neyther can wee haue deliuerance till with *Mary* and ^b *Ioseph*, wee haue sought Christ sorrowing. O let vs seeke him while he may be found, and begin to wash his feete while yet he sitteth and dineth with vs. For if you will know whom this action of deepe humiliation doth concerne, it concernes the most righteous man, it concernes all sinners, and no man is so righteous but he is a ^c sinner.

^a *Psal.* 120. 5.

^b *Luke* 2. 48.

^c *1 John* 1. 10.

Wee

Wee haue in this Scripture three things of note : first, the state of a sinner; *Behold a woman, which was in the Citie, a sinner*: secondly, her motiue to repentance; *when she knew &c. brought a boxe of Oyntment*: thirdly, the manner of her Repentance; *She stood at his feet behinde him weeping, &c.*

And for the first, with obseruation of her sexe: she is noted out to vs for three things: 1. She was a notorious sinner; *Behold*: 2. A common sinner, *in the Citie*: 3. Shee is set dawne for custome and continuance in sinne; *a sinner*.

In the second wee haue two things to obserue: 1. Motiue; *when shee knew: &c.* 2. Progresse of Repentance; *She brought a boxe of Oyntment*.

In the third, which is the Manner of her Repentance, wee finde sixe things worthy obseruation: of which foure belong to the bitter of Repentance, two to the sweet of comfort.

To the bitterneisse: 1. Shame; *Shee stood behinde*: 2. Feare; *at his feet*: 3. Sorrow; *shee wept: &c.* 4. Abiection; *shee wiped his feet with the hayres of her head*.

To the sweet two things: first, the vse of her loue: secondly, the oyntment of her deuotion.

For the person penitent: *A woman*. She is not named; which wee may enterpret diuersly: eyther for her honour, because as Christ couered her sinnes: so the Scripture couereth her Name: or for her dishonour; as if a sinner were not worth the naming: for what doth sinne? eyther giue vs a foule name, or take away that good name wee had before: so when her sinnes are named, her name is obscured. And what maruell if sinne, which destroyeth Nature, take away our Names? When she doth well you shall see her story with her name annexed; here her sexe is onely mentioned, *A woman*. ^a *Moses* is said to haue taken the

^a *Exod. 38.8.*

b *Marke* 16.
c *Mat.* 15.

d *Luke* 8. 2.

e *Indg.* 4. 21.

f *Luke* 7. 44.

Looking-glasses of the women which assembled at the doore of the Tabernacle, and haue made the Lauer of Brasse, in the which the Priests might looke when they came into the Tabernacle, and see if there vvere any spots in their garments, or any vncleannesse. The holy Scripture hath proposed the examples of godly women, of which wee may make to our selues better Looking-glasses, when wee come into the Church; as the Faith of the woman of ^b *Samarita*, the Deuotion of *Mary Ioanna* and *Solome*, *Luke* 10. the Godlinesse of *Martha*, the Humilitie of the ^c *Canaanish* woman; aboue all, the Repentance of this sinfull woman, a myrrour for all men and women to looke in. Through a woman the Serpent ouer-threw man; but in this woman Christ hath so mightily ouer-throwne the Serpent, that where hee thought him seled, (for seauen ^d Diuels were in her) thence he is first throwne out, and in her God is most highly glorified. Sathan is mighty in destroying, but Christ more potent in sa- uing. Therefore as in the dayes of ^e *Iabin*, a woman, namely *Iael*, had renowne aboue *Barak* the leader of Gods people, by slaying *Sisera* the Captaine of the Hoast of the aliants; so here a woman hath obtained, not onely to be compared with the best followers of Christ, but to be commended aboue them all, as ha- uing done more honor to Christ, then all the twelue Disciples; I, then ^f *Peter* himselte.

Wee haue the person, let vs see her state. [*Behold.*] Wee may moue attention from this word to the whole action: for, *Ecce* is euer put for a word of wonder, and note of admiration. Behold: consider this well: be present with your mindes you which haue your bo- dies here: behold, all from the highest to the lowest, a memorable example, a case worth deepe pondering, take downe all this Scripture, examine euery parcell and

and mite, let none passe, we are summoned by a Trumpet : all you which are present behold. But if we ponder the foulness and notoriousness of her sinne, behold againe, here is a Sinner and a Saviour; the foulest Sinner, the greatest Saviour; here is a filthy Swine bathing in a Christall fountaine; here is bitter Wood cast into sweet water; here is a Woman supplanted by Sathan, here is Sathan vanquished by Christ : for hitherto the Scripture tendeth, that no sinne may seeme vncurable, CHRIST vndertaketh the most desperate cure on the most soule-sicke Patient that euer was: for of none before wee read that was possessed of seauen Diuels. Here is a Leaper full of spots, here is a Lambe without spot : behold the cleansing of the most filthy sincke that euer was: and these sinnes were not hidden, they were carnall, euery eye might see them; they did stinke in euery nostrill; they did cry in mens eares. Adde sinne to sinne, wounds to wounds, corruption to corruption, stench to stench, giue Sathan leaue to doe his worst, let him sting to the very death, with the foulest forke of sinne, let him not onely enter in at the doore, but into the whole house, let him binde and chayne the Master of the house, let him take possession, let him fortifie himselfe with sixe Diuels more, till hee haue absolute power and keepe the keyes; this was the very state and case of this woman: for when wee are growne to be most notorious sinners, then hath Sathan most absolute power ouer vs.

But as if it were not enough to make sinne exceeding sinfull by inherent and predominant spot and taint of foulness, here is added to aggrauate it, the circumstance of the place : a sinner in the Citie: shee was hurtfull to her selfe, more to others : it was in a Citie, where shee liued, and by lewd example giuen, drew others to offend: her example was the more hurt-

full, because it is thought shee was of good Parentage; for euill examples in meaner sorts doe teach, but in greater personages they doe compell. Shee liued in a Citie where were more Preachers, shee was better taught, and she sinned against rebuke and reproofe, to contempt of Gods word: shee liued in a Citie, where many eyes were open vpon her, where it was master-infamy to offend; yet did she offend against shame and report, not caring who did see her filthinesse: she liued in a Citie, where she had honours of birth and Parentage; yet did she not care how she did pollute and turpifie her Name, and dishonour her House and Stocke: shee liued in a Citie, where was feare of Lawes execution and punishment; she cared not for Lawes, nor him that bare the Sword: lastly, she liued in a Citie, where her lewd example might draw many with her into perdition; shee cared not how many soules shee brought to hell. Doubtlesse the most darke corner, and the remotest place is too cleane to harbour a sinner: then why should vncleane and infamous sinners aduance themselves to the most frequented places and open light? This must needes make her state more desperate, that she was past shame: for, *perijt cui perijt pudor*; to him to whom shame is perished, perishing is ineuitable; for the hedge is broken. Thus was shee like that harlot of whom the Prophet; *Take an Harpe and goe about the Citie (thou Harlot that hast beene forgotten) make sweet melody, sing moe songs that thou maist be remembred*: so is this woman remembred, being called a woman sinner in a Citie, where were many sinners, yet shee named onely, as if there had beene no sinner but her selfe.

8 Isay 28.

3.

To make her state yet more dangerous, there is one circumstance remayneth: *Peccatrix*, a sinner: shee as a common sinner, a woman that had continued in her wickednesse,

wickednesse, adding one vncleannesse to another, and by custome become so inveterate, that shee tooke her name from thence, a woman sinner; as if wee should call her *Mary the sinner*: for wee say well that euery Denomination is from the greatest part; for wee may not call him Drunkard which hath once bene ouercome with drinke; or him an Adulterer which hath once offended; but if hee continue and amend not, then hee may well be so called: no more euery man that sinneth ought to be called a sinner; for then all men should be called sinners, for euery the best doe offend, yet^h some are called iust and perfect men: but if a man let sinne raigne in his flesh, and deliuer the raynes to wickednesse, he ought to haue his name from hence: such a one was this woman. It is a true saying, *Custome is another nature*: so this woman for continuance so long in a lewd life, is noted to be of another nature, for which the hath another name. It were little to say, another Nature; Sinne preuayles aboue Nature, and ouer-throweth the whole man: it turneth Men into Beasts and Monsters, forgetting themselues and the honour of God that made them: it beateth downe Grace, and forceth Gods Word, and the terror of his iudgements: it buryeth men aliue, and leauing in him no sparke of Grace, onely lendeth him a rotten carkasse to walke in. Hence some are compared toⁱ bruit beasts, some to be worse then^k beasts, some^l Adders, ^mLyons, ⁿFoxes. When Custome hath put on habit of sinne, we are more filthy then Swine: The second of *Peter, The Dogge is returned to his owne vomit, and the Sow that was washed to her wallowing in the mire*: take from this word Sinne what you will, there is no vilenesse, no filthines, no damned contagiousnes which sinne hath not. Looke vpon this abhorred face, and learne shame and defiance. If you haue sinned haynously,

^h *Mat. 1. 19.*
Iob 1. 1.

ⁱ *Psal. 49. 20.*
^k *Isay 11.*
^l *Psal. 140. 3.*
^m *Psal. 4. 3.*
Psal. 10. 8.
ⁿ *Luke 13. 32.*

haynously, yet sinne not openly : if openly, yet not vsually, continue not : if yee haue continued sinners a long time; if any man haue lyed so often, that he may be called *such a one the Lye*, or *the Drunkard*, or *the Whoremaster*, yet here is a patterne for amendment : you see the recouery of the most notorious sinner that euer was, *Mary the sinner* : you haue heard of her offence, now learne with her to repent.

For as foure things may be noted wherein shee sinned aboue all other men : first, her sinnes were carnall, apparant, scandalous : secondly, publike, in a Citie : thirdly, many, *demissa sunt ei peccata multa*; many sinnes are forgiuen her : fourthly, of diuers kindes, she had seauen Diuels. So wee haue foure arguments in the Gospell for her commendation.

First, Repentance : for although the teares of the Prophet were many, which ^o watered his couch, and *Peter* wept not a little, which wept bitterly, yet is not the like report in all the Scriptures, of Repentance, as in this sinfull woman. Secondly, shee is commended for her Liberalitie in the best sort ^q, in ministring to Christ of her goods. Thirdly, her Deuotion, *Luke* the tenth, she sate at his feete to heare his Word. Fourthly, her Loue, shee came to the Sepulcher to annoynt his body. The stone which lay vpon the doore of the Sepulcher was not so heauy, (that thou *Mary* shouldst say, *Who shall roule away the stone?*) as sinne which cleaueth to our soules and bodies : who shall roule away this stone? who shall deliuer vs from this body of sinne?

Sinne is *ἁνομία*, transgression of the Law : the more wee transgresse the Law, the more contrary we are to Gods Word : the more contrary to Gods Word, the farther we depart from God, which saith, *Thou shalt not turne aside from the Commandement*; that is, not sinne:

The

• *Psal.* 6. 6.

P Mat. 26. 75.

q Luke 10. 39.

r Marke 16. 1.

s Iohn 3. 4.

t Deut. 5. 32.

The reward of sinne is death, which is contrary to the nature of our soules, which are immortall: for by sinne Death entred, and without contrarietie there is no death, and our soules could haue admitted nothing to them contrary, but sinne, but here is the remedie: Art thou a sinner? so was *Mary*: Art thou a great sinner? so was shee. But shee which went astray, by finding Christ hath found the way: for, *Christ is the way*. Shee which was dead in her sinnes, by coming to Christ is quickened: for, *he is the life, and the resurrection from the dead*. But considering hee must draw vs before we can come, and send his quickening Spirit, before the wight which sleepeth in sinne can awake; this sinfull woman came to Christ; but who opened her eyes? who told her shee was a sinner? wee must enter into deepe consultation with our selues, what is the nature and danger of sinne, in what state sinners are: we must lay our crookednesse before the straight Law of God, and examine our vnrighteousnesse by his perfect Word: and then by the grace of God, not onely the heart shall repent, but the eyes, and hands, and feete, and all the instruments of sinne, shall be humbled. Neyther let vs thinke that our sinnes onely are a burthen too heauy for vs to beare, but let vs thinke the least sinne to be a burthen too heauy for vs to beare: and hee that is most righteous, let him not thinke himselfe so, for sinning least, but for repenting most: I say, hee that is most righteous, let him consider their heauy trauell which seeke to be disburdened of their sins: for we must first be grieued, else how can wee be comforted? and they which loue their sinnes, how can they seeke Christ which forgiveth sinnes? and if wee seeke him not, wee cannot finde him? for hee will be found of them which seeke him.

Rom. 5. 12.

u John 14. 6.

x John 11. 25.

And thus we are come to the motiue of her repentance;

y *Mat.* 9. 12.z *Luke* 12. 38.a *Iohn* 2. 3.

tance; *When she knew that Christ sat at Table in the Pharisees house, she brought a boxe of Oynment.* Christ we read, vsed to take meate with foure sorts of men : first, with y Publicans and sinners, to winne them to repentance and amendement of life : secondly, with the iust and righteous which hee loued, as with z *Martha* and *Mary*; to increase in them Loue and Deuotion : thirdly, with his poore friends and kinsfolke, to relieue their wants : fourthly, with the proud Pharisees, as here, to rebuke their pride.

No doubt but this woman had entended to come to Christ, where euer hee had beene, being so touched with repentance, that she could no longer deferre the remedie; so sinne-sicke, so soule-sicke shee was : for how had she knowne where Christ had dined, had she not made inquiry after him ? so when she knew, shee made no delay, though to come to the proud Pharisees house, where shee knew her pretended worke of repentance should be had in scorne; though to come at dinner-time, a time vnseasonable for teares and mourning; though to come in their presence which well knew her wicked life, and as might be supposed, would be offended at her action.

Alas deare Christians, many places can witnesse of our sinnes; but where is the place can testifie of our repentance ? there is no time, no place vnseasonable for this. Here is a knowledge brings good effect : *Mary* knowing where CHRIST is, comes to him, wee haue as much neede, and yet wee seeke not Christ : wee know where hee is, yet wee come not to him, wee shunne Repentance, wee feare not Sinne : O wicked shame ! When wee are vile and confounded before GOD, then haue wee honour; but when wee cease to shame and blush before him, then wee are confounded.

Ἀιδώς ἐκ ἀγότης κεχημένου ἀνδρα νομίζα.

*That Modestie we iustly blame
Which keepes the begging man from shame.*

And a Latine Prouerbe answereth it:

Stultorum incurata pudor malus ulcera celat.

*Nought is that shames enduring,
Which keepes the fooles from curing.*

Doubtlesse whosoever thou art that sham'st not at thy sinne, thou art asham'd of Christ: let vs not be asham'd of Christ before men, nor to confesse our selues sinners at all times, in all places, in all companies: rather if sinne haue bitten vs secretly, let vs cure it openly: if wee haue done euill in corners, let vs repent it in the open congregation. This sicke woman teacheth vs that there is no time, no place, no company vnseasonable for repentance. When a ^b Viper claue to *Pauls* hand, presently hee shooke it off, and it did not hurt him, whereat the people wondred; yet did they not wonder how he shooke off that Viper which claue neerer to his breast, I meane, his Blasphemie, and sinne of persecuting Christ; yet had hee not presently shaken off that Viper, which claue but to his hand, it must needs haue hurt him, then why doe we suffer our sinnes to take such hold of vs? are not these those Vipers which will sting our soules to death? Wretched was *Pharaoh*, which when he had his house and chamber full of loathsome Frogs, said to *Moses*, *To^c morrow thou shalt pray for me;* but this did well become him which was within few dayes after to be drowned in the Sea: so is it with many of vs, which hauing our hearts hardened with Enuy, Pride, and Couetousnesse, doe desire yet a little more ^d sleepe, a

^b Acts 28. 5.

^c Exod. 8. 10.

^d Prov. 24. 33.

e Psal. 119.
f Mat. 26.

little more slumber with sinne, which trifle and put off God from this day till next day, and to morrow: not considering the word which saith, *Make no tarrying to come vnto the Lord, and put not off from day to day: so did not David; e I made haste and prolonged not the time: so did not Peter; f as soone as the Cocke crew hee went forth and wept bitterly: so did not this sinner; as soone as shee knew, &c.*

And what though Christ be in the proud Pharisees house; doth that forbid me to come to him? no, I am the more encouraged to seeke him there; for hee will not despise me which am a sinner, which is so gentle to a vaine boaster, which eateth and drinketh so familiarly with the greatest enemies of his word: he might repell mee if I came presumptuously to sit downe with him, or to thrust my fingers into his dish: I will not open my sinfull mouth in his presence, onely let him suffer mee to weepe and to kisse his feete. But here are his Disciples with him, and others with them, and my shame I must confesse before many: O that here were more to witnesse for mee, O that all were here which haue heard of my wicked life, that they may see how I detest and abhorre my selfe for it: O that all the sinners in the world were present, to take example by me, to learne to amend their wicked liues; but it is now mid-day, and they which doe euill hate the light, but I hate the wickednesse I haue done, therefore I loue the light; g Tell mee, o thou whom my soule loueth, where thou feedest, where thou sleepest at noone: for I thinke the noone is the best time to seeke the Sunne of Righteousnesse, I will seeke him in the clearest light of the day.

g Cant. 1. 6.

It is the policie of Sathan, our enemy, first to blinde our eyes, that we may not see our sinnes; but when we are taught by the Word of God, the true Lanthorne and Light of our soules, to see our spirituall deformities, then

then hee worketh another way, to bring vs to despayre; hee will perswade vs that God hateth sinners, and that hee will not haue mercy on vs. This was *Peters* fault; *Goe^h from mee, for I am a sinner*: no *Peter*, because thou art a sinner, *Christ* commeth to thee. And although the *Centurion* say; *Iⁱ am not worthy that thou shouldst come vnder the roofe of my house*; yet blefled are they, not onely into whose houses hee commeth, and eateth and drinketh with them, but whose houses hee watcheth and keepeth; for *vlesse the Lord^k watch the house, the Watchman watcheth but in vaine*. Princes when they are in their courts, then haue the Peeres and Nobles of the Land acceffe, which guard their Presence, and Courtiers which are of the Kings houshold; but when they take their progresse into the Country, and trauell on the wayes, then men of meanest sort, and the poorest doespeake vnto them, and haue acceffe to deliuer their suites and supplications: our Lord *Christ*, which was euer with God, in the highest Court and Palace of Heauen, where Angels, Archangell, Seraphim, and Cherubim did him seruice, when hee was incarnated tooke his progresse into this world, and pight his Tabernacle in our flesh; and then did the poore, the blind, lame, Leapers, Publicanes, and Sinners resort to him, amongst which this sinfull woman presents her selfe. But know weethis for certayne, our Lord *Iesus* hath not yet ended his progresse: there will be a time when eyther hee will be found sitting on the high seate of Iudgement, or in the high Court of heauen: as yet he is to be found in the high wayes, or in the Congregation, or at dinner or supper, or in the prison, or in your secret chamber, in the field, by Sea and Land. Hee himselfe; *I^l am with you*: and not in one place or two, but *wherefoeuer*: and not for a time, but *to^m the end of the world*. I, there is one speciall place where he

h Luke 5. 2.

i Mat. 8. 8.

k Psal. 127. 1.

l Mat. 18. 20.

m Mat. 28. vlt.

^a Prov. 31. 2.

^o Isay 25. 6.

appoynteth to meete vs, at supper : at the feast of his blessed body and bloud ; which feast hee continueth to the worlds end for soule-sicke sinners; not in the scornfull Pharisees house, but in the temple, a place of common accesse : will you know where ? euen at this Temple, at yonder Table . You know when **C H R I S T** will be here at the Communion Supper, at the great Feast of his blessed body and bloud : for though hee be in heauen, yet he eateth and drinketh with Publicans and sinners ; hee will not deny himselfe to the vilest and vnworthiest of vs all : take heed, let vs not deny our selues to him. Is any woman a sinner, is there any man ? let them come . Is there any grieued or vexed in spirit ? let them come. Come all poore in spirit. But if you feele no sorrow or grieve for your sinnes, come not : for the Wine of the Gospell is not for the ^a rich, but for the poore, that are bruised at heart; that they may forget their poerty and care. Come blessed Mourners, if you haue any sweet odours for **C H R I S T**, bring them with you : if you haue any Wedding-garments, put them on : if you haue any contrition or teares for your sinnes, wash the feete of **C H R I S T**. Come as *Mary* did, not to another mans house ; come to **G O D** in Gods owne house. *Mary* was not bidden, yet shee came; you are solemnely called and invited by the voyce of the Gospell, why come you not ? *Mary* enquired and sought out Christ, Christ seeketh you : *Mary* came quickly, why doe you delay the time ? *Mary* came worthily, appaled, mourning, trembling, God graunt so vvee may also. *Mary* honoured **C H R I S T** in the house of his enemies, let not vs dishonour him in the presence of his friends. I say againe and againe , come wee all to this feast, a feast of fat ^o and marrowes, a feast of Wines refined and purified :

purified : taste the fat of the mercies of Christ, and
the sweet marrow of remission of sinnes, and the fine
Wines of comfort of the Conscience, and the puri-
fied Wines of ioy of the Spirit : For, *the P Spirit and*
the Bride saith, Come: and let him that heareth,
come: and let him that is a thirst, come: and
let whosoever will, take of the water of
life freely. Amen, Lord
Iesu Christ.

p *Apos. 22. 17.*

FINIS.



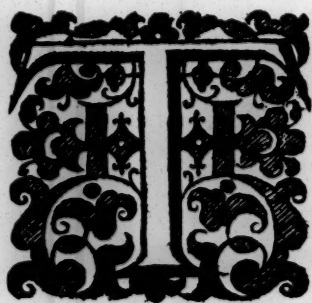
THE SINNERS

Looking-glasse.

The fift Sermon.

LUKE Chap. 7. Vers. 38.

And she stood behinde him at his feete.



He first in her worke of Repen-
tance: she stands behind Christ.
Heere she beginnes with shame:
Shame is first required; for our
sinnes are foule and spotty: we
must blush at them: Repen-
tance is contrary to sinne. All
Phy sicke heales by contrary; e-
uery contrary seekes to destroy his contrary: sin doth
in most men, in wicked men expell shame, because it
is contrary, and an enemy: but in the good, shame
expells sinne, as in this woman. The Comicke said
well of a young man, *Labascit, salua res est*: He blush-
eth, it is a signe of grace. Here *Mary* begins well, shee
blusheth; she is full of shame; *Signum salutis agnitio
peccati*: when we beginne to acknowledge our filthi-
nesse,

nesse, it is day with vs. *Christ is risen*. This shame is the first mouer to repentance, as appeareth in the ^a *Publican*; which was so ashamed, that he durst not looke vp to heauen: Therefore *Gregory* assignes this cause: *Quæ suæ turpitudinis maculas aspexit, ad fontem misericordiæ lauanda currebat*. She that saw the spotted of her filthines, ranne to be washed at the fountaine of mercy, which appeareth in this: that she came not bidden: shee wept while others feasted. She was ashamed so inwardly, that shee shamed not to be ashamed outwardly. The shame of her heart to God, made her despise the shame of men. Our spotted and pollutions are the cause of shame: therefore repentance is called ^b *Shame of the face, and confusion*. Shame causeth hatred of our selfe: for when I see my selfe so foule, I am iustly displeased with my selfe. ^c *I abhorre myselfe*, saith *Iob*: when I hate my selfe, I am driuen to seeke Christ, to be found in ^d *him*. Thus ^e *Cervus ad fontem*, The Hart to the water-brooke. Thus ^f *Naaman* is washed in Iordan. It appeareth this woman was not of the sort of them which deny their fault, much lesse of them which shame at nothing; yet there raigneth in our manners a worse kinde of impudency. There are which will boast of their wickednesse: nay, there are more impudent than Impudencie it selfe; some will boast of that vilenes which they haue neuer done, as thinking it an honour to be greater sinners: as hauing no other Repentance, than to repent that they can sinne no more. And yet there is a sort of worse than the worst, which will aduance their wickednes, about others well-doing. Which a wise and well observing truly said; That our Ancestors shewed more modesty in their vertues, than wee doe in our vices. So *Mary* is full of shame heere, which doth a good worke. The Pharise continueth a scorner, an hypocrite,

^a *Luke 18/3.*

^b *Psal. 44 15.*

^c *Iob 42.6.*

^d *Philip. 3.9.*

^e *Psal. 42.1.*

^f *2 Reg. 5.14.*

crite, and he is not ashamed. I maruell that sinners can come before Christ, when I see the righteous stand behinde him.

^a *Exod.* 33. 23.

Moses when he desired of God that he might see his face, receiued this answer: ^a *Thou shalt see my backe-parts*. And this is the place where our sinnes haue placed vs, behinde God. Thus was *Moses* that great Prophet placed by God; but this sinfull woman doth thus place herselfe. But why doth not *Mary* dare looke in the face of Christ? Here is no lightning, no burning fire: He is not glorious aboue our mortall state: Hee is the ^b milde Lambe: his ^c words are sweeter than hony, ^d *his lippes are full of grace*. *Art thou a reede?* He will not ^e *bruise a reede that is broken*: *Zachew* looked in his face ^g, *Simeon* beheld his face. Why dost not thou *Mary* looke vp in his face? It is not thy face O Christ, I shame, but the face of my sins. Thou art a Lambe without spot: I am a Leper full of spots. *Simeon*, when he reioyced, stood before thee; but when hee shall consider his sinnes in the bitternes of his heart, he will stand behinde thee. It is not thou hast bruised mee, my sinnes haue bruised mee. Thou hast caused mee to see the face of my sinnes, and my sinnes haue hid thy face from me. The wicked Pharisee demandeth ^h *Why doth Christ eate and drinke with sinners?* Alas, why should sinners aske such a question? Wee should rather say, Why dare sinners eate and drinke with Christ? The wicked with the iust, the polluted with the cleane? *Mary*, whom we see heere comming the right way, by repentance; after she hath done to him al the honor her heart can imagine from her heart, honouring her Sauour with those memorable reares and fountaines of her eyes; yet is ashamed to be seene of Christ.

^b *Iohn* 1. 29.

^c *Psa.* 119. 103

^d *Psal.* 45. 2.

^e *Esay* 42. 3.

^f *Luke* 19. 2.

^g *Luke* 2. 28.

^h *Marke* 2. 10.

God hath the righteous before him, but sinners he put-

putteth behinde him; should he looke vpon our sins, he would destroy vs; but when hee forgetteth them, he casteth them behind him : as we cast those things which we forget in the backe-part of the wallet. Then take we heede if God haue put our sinnes behind him, that our presumption bring them not againe before his face. The Psalmist saith, ^a *In thy sight shall no flesh be iustified* : Therefore another Psalme saith, ^b *The plowers plowed on my backe, and made long furrowes*. Doubtlesse the plowers of iniquitie haue made long furrowes on the backe of Christ; For of him it is written, ^c *He hath borne our infirmities, the Lord hath laid on him the iniquities of vs all*. See heere, *Mulier peccatrix*, a woman, a sinner; she comes and layes her burthen vpon Christ. Well said the Prophet; ^d *Behold O Lord our defender, and looke vpon the face of thine anointed*. As if he should say, Looke not on me, but looke vpon the face of thy sonne Christ; For if thine eyes behold me, I shall perish : but if thine eies first looke vpon him, and in him behold mee, I shall be saued. Place therefore (O Lord) betweene thee and me, thine onely begotten Sonne Iesus Christ, his Crosse, his Bloud, his Righteousnesse, his Passion; so that when thy iustice shall looke vpon his bloud sprinckled, and the merits of his death and passion, it may with mercy consider me, which am placed vnder the couering of his wings.

The second that makes to the bitterness of Repentance, is Feare. She stands at his feet. These two, Shame and Feare goe hand in hand. Shame answereth to the spot and foulness : Feare, to the guilt of punishment. Shame goeth before, like the Needle, and Feare followeth, as the Thread. A man cannot know hee hath sinned, but hee must feare punishment. Such as his knowledge is, such is his feare. The most thorny

^a Psal. 143. 21

^b Psal. 129 3.

^c Esay 53. 4 & 6.

^d Psal 84. 9.

a Rom. 13 4.

b Psal. 2. 11.

c 1 Reg. 19.

d Luke 5. 9.

e Acts 9. 4.

and prickely hedge is best for a Garden. Feare is bitter and sharpe to our nature, the fitter to hedge in our soule. Shame & Feare are neare one to another, Shame is a little Feare, and Feare is a great Shame. S. Paul will haue the Magistrate be feared of them which doe euill, because ^a *hee beareth not the sword in vaine*. And can wee consider God otherwise than hauing in his hand the sword of iustice, to smite in sunder the workers of iniquity? No doubt but this sinful woman which knew her guilt, came quaking and trembling, and fell downe lowe at Christs feete: she did shiuer and shake, in heart and body. O saith the Psalmist, ^b *Serue the Lord in feare and reioyce in trembling*. This Gods presence doth require that we should fall downe lowe before his foote stoole: For although God will be heard in a soft and still voyce; yet he sends before fire, and an ^c earthquake, and a mighty strong winde rending the rockes. Consider we Gods maiesty worthily, and our owne sinnes, our vilenesse, our dust and ashes will lend vs Shame and Feare enough to couer our faces. There are some diseases which will not be cured, till wee are let bloud *ad deliquium anime*, till the patient swoound: Doubtlesse, the grace of Christ cannot doe vs good, till we haue suffered *deliquium rationis*, defect of our naturall reason. When Christ entred into his Disciples hearts, ^d at the draught of fishes, he tooke away their senses, *they were utterly amazed*. When into ^e Saul, hee threw him downe, he tooke all his vnderstanding from him. Here Mary in Christs presence is ashamed, confounded, cast downe: She seekes shame in shame, shee findes feare in feare: shee cannot make her selfe too vile; you would thinke she were frantike, and without vnderstanding. And such is our vilenesse, that we cannot behold the least Angel without shiueering and quaking, though they appeare vnto vs in a shape

shape fitted and futable to our weakenesse: ^a Gedeon
secs an Angell; *Alas I shall dye*: therefore the Angell
comes with a feare not: so to ^b Daniell; so to *Mary*, *feare*
not, so to the ^d Shepheards. If this be so, when God
sheweth mercy, and sendeth comfort by his Angels:
When we consider his wrath for our sinnes, how shall
we tremble? We owe Shame to sins: We owe Feare
to God. Such God requireth vs to be, *trementes ser-*
monem suum, *Esay 66. 2.* trembling at his word. Oh
how well is that Feare gained; when hee that is afraid
in Christs presence shall heare him say, ^e *Nolite timere*,
Be of good comfort; It is I. Feare not deare Christi-
ans, after an ^f earthquake, and a tempest, and fire,
how sweete is a still voyce? How sweete is it to *Mo-*
ses which durst not looke out for feare he shall dye, to
heare ^g mercy and grace proclaimed ouer him. Here
Mary is in a trauell of Shame and Sorrow: heere her
h is rent, & she drinks gall; that an one she may taste
of hony in those words; *Many sinnes are forgiven her.*

Her teares follow: weeping and washing Christs
feete. Here she answereth the greatnesse of her sinnes,
with like measure of repentance: quantitie for quan-
titie. Looke backe and see here; whether she sinned
more heinously, or wept more bitterly: the Law saith,
^h *Pro mensura peccati erit plagarum modus*; According
to his trespass vnto a certaine number.

This poore sinner taketh of and in her selfe, like
punishment for like sinne. Shee doth as the Gardener,
which when he hath drawne by his Trench, the wa-
ter from the riuer into his Garden, watereth this bed,
and that bed, and euery path, till all be watered; for
so did *Mary*. After, by diuine grace, she had opened
the Conduits and Sluces of her eyes, she bewaileth
all her sinnes, she calleth all her foule iniquities to re-
membrance.

^a *Judg. 5. 23.*
^b *Dan. 10. 19.*
^c *Luke 1. 30.*
^d *Luke 2. 10.*

^e *Matt. 14. 27.*

^f *1 Reg. 19. 12.*
^g *Exod. 24. 6.*

^h *Exod. 25. 2.*

a Jerem. 3. 48.

b Psal. 114.

c Chron. 2. 13.

d 2 Cor. 7. 11.

The Prophet *Jeremy* calleth this ^a *diuisiones aquarum*, diuisions of teares. As if hee had diuers Conduits and Sluces in his eies, and did diuide, and besprinkle his teares of lamentation vpon all his sinnes. We may heere stand and wonder, and say with the Prophet, ^b *What ayleth thee; O thou Sea, that thou fleddest? and thou Iordan that thou wast driuen backe?* Here is a flood of teares returning backward to Iesus Christ the fountaine of mercy; here a bitter soule conuerted to a sweet Sauiour; a myracle which the Rod of *Aaron* could not doe, though it made the Sea recule backe-ward. But I see yet an effect more strange. Who hath turned the Rocke into a Water-poole, and the Flint into a riuer of Waters? For here we see the stony heart of a sinner, after so long obduring and hardening, melt & thaw into such waters of repentance, that we may well say; O Rocke, how came these waters from thee? O flint, how art thou turned into a flood of waters?

We may well say here of *Mary*, ^c *Magna est sicut mare contritio tua*: Thy contrition (or breach) is great, as the Sea; for the heart of the truly repentant is like the Sea, when the waters are moued and troubled. Saint *Paul* ^d shewes vs this Sea. For when he had moued the Corinthians to godly sorrow; *This sorrow* (saith he) *what care hath it wrought in you?* yea, what defence, or clearing your selues; yea, what indignation; yea, what feare; yea, what desire; yea, what zeale; yea, what punishment?

First, the great care is, the raging of the Sea, when by our deepe contrition our heart is moued to the bottom: And that mud, or filth, and sinne which there lay hidden, begins to be stirred. Secondly, Indignation is like the roaring of the Sea: which comes of that first stirring by contrition, which is the effect of that

that inward grieve of the conscience and heart first pricked and wounded. This is that *Rugitus maris*, I^a roared for very grieve of heart : Thirdly, Punishment is the collision or dashing of the flouds : when the godly considering how they haue offended God, doe abhorre themselves, taking ^b punishment of themselves; by ^c hatred, by reuenge, by condemning themselves, by ^d mortifying the flesh, and the lusts thereof. So did *Iob* in repenting; ^e *I abhorre my selfe, and repent in dust and ashes.* So did holy *Daniell*; *nobis confusio*: To vs shame. *Iustitia Dei* (saith Saint *Augustine*) *de caelo prospexit, disens, parcamus huic, quia sibi non pepercit, conuersus est, &c.* The Iustice of God looked downe from heauen, saying, I will spare this man which spareth not himselfe: he condemneth himselfe; I will absolue him: Which is as much in substance as Saint *Paul* saith; *If we should iudge our selues & we should not be iudged.* Here is the best satisfaction we can make before God, to condemne our selues: Fourthly, Feare in repentance is the depression of the waues of this Sea. Now these waues descend *g* *to the deep*: when the soule melteth for trouble: so doe we when wee sound the wrath of God against our sinnes, the terrour of his iudgements, and the torments of hell fire. So *David*, ^h *Deprofundis clamaui: Out of the deepe haue I cryed to thee O Lord.* Fifthly, desire in the sorrowfull, is the lifting vp of these spiritual waues, they mount vp to heauen. This is burning desire of the heart to be with God. So *David*, ⁱ *My soule is a thirst for the living Lord:* So Saint *Paul*, ^k *I cohet to be dissolued, and be with Christ:* So all that are renewed by repentance, doe mount vp in holinesse of life: ^l *Our conuersation is in heauen.* Sixtly, clearing, is confession, which calmeth this Sea. So the Prophet, after he had bin restless, and roared and raged all day: *Dixi confitebor*; ^m *I said I will confesse my sinnes*

a *Psal.* 12.2.

b *Math.* 10.38

c *Iohn* 12.25.

d *Coloss.* 3.5.

i *Cor.* 9.

e *Iob* 41.6.

Dan. 9.8.

f i *Cor.* 11.31.

g *Psal.* 107.26

h *Psal.* 130.1.

i *Psal.* 42.1.2.

k *Philip.* 1.23.

l *Philip.* 3.20.

m *Psal.* 32.3.

a Psal. 16.3.

sinnes unto the Lord : and thou forgavest the punishment of my sinne. See how quickly this troubled sea is calmed. Lastly, Zeale is the station and harbour of this Sea, in which the sinner converted hides himselfe. Euery man must make a Key or Harbor in his heart, to hide in it the examples of godly men, to emulate to zeale, to follow them. So did the Prophet David, ^a *All my delight is on the Saints that are on earth.*

b Matth. 26.

We haue in this woman all these things. First, this Care, which is the first mouer, when the feeling of her sinnes, and that deepe stripe of her heart, presented her to Christ: Secondly, wee see her indignation in the abjection of her selfe: thirdly, her punishment is ouer all the action: fourthly, her feare is, when shee sinckes downe, and watereth with her teares the feet of Iesus: fifthly, her desire, when shee kisseth his feete: sixthly, her defence and clearing, shee sheweth not in words, but in deeds. The whole action is a lowd confession and cry. She is not able to speake what shee doth speake. Lesser repentances doe speake, when the greatest are silent: So S. Peter spake his sorrow with bitter teares. ^b That Mary cleared her selfe, Christ doth witnesse for her; *Many sinnes are forgiven her.* Lastly, her emulation and zeale appeareth in all those things, which after this are storied of her in the Gospel: shee neuer forsooke the harbour. She is euer after a follower of godly Matrons; a companion with those that loue and honour Christ. In the beginning of the next chapter she is named with the first; *Mary* which was called *Magdalen*, with *Ioanna* the wife of *Chusa*, and *Susanna*, and many others which ministred vnto him of their substance: ^c *Shee falls downe at his feete weeping.* ^d *She sits at his feet and beareth his words:* She hath foure testimonies from the mouth of Christ aboue all other in the Gospel: first heere she is commended

c Iohn 11.22.

d Luke 10.39.

mended before *Peter*, verse 44. 45. 46. Secondly, the tenth of *Luke* aboue, her sister *Martha*. *Mary*^a hath chosen the better part. Thirdly, aboueall: the sixe and twentieth of Saint *Matthew*, and verse 13. *Wherefoeuer this Gospell shalbe preached throughout the world, there shall this also that shee hath done be spoken, for a memoriall of her*. Lastly, shee onely had the honour of our Lord *Iesus* himselfe, to be the first *Euangelist* that should preach his resurrection to his *Apostles*. Thus *Mary* kept the harbour still, she neuer went out of it, beginning here at the *Pharises* house, following with women, to heare his word, to annoynt him the second time: to second teares, to the^c *Crosse*, to the^d *Graue*. *G O D* of his mercy bring all soule-sicke sinners to such an harbour.

a *Vase* 42.

b *Iohn* 20. 17.

c *Iohn* 19. 29.

d *Iohn* 20. 1.

Let vs now goe forward. I note three things in her teares. First, shee wept truly: For the Scripture maketh fait^h: *Stetit plorans*, she stood weeping. Secondly, shee wept abundantly: a man by hypocrisie may expresse a few teares, but how can any, vnlesse his heart be deeply pierced, shed so many as shall not onely wash him which stands by, but by a continuall flux, leade you to the fountaine from whence they flowe? Thirdly, she wept profitably, for shee shed her teares vpon the feete of *Christ*. Wee may wring and waile, and weepe and crie; to many which will not be moued with our teares. O bring them to *Christ*, as *Mary* did; weepe here: It is good to mourne: it is gaineto be sory before him that will so gladly comfort vs.

Wee see vsually the Heauens water the earth: but in this woman I see the earth water the Heauens. For she hath shed her teares vpon those feete which will carry them vp to Heauen. I say, she hath washed those feete, of which wee may not onely say; *How beautifull*

L

are

are thy feete! But how high, how glorious; how excellent are thy feete! which are higher than the highest Heauens; which doe triumph ouer death, sinne, the world, the Diuell; which haue all power vnder them? By this we see, that when in godly sorrow wee humble our selues, then are wee indeede highly exalted. Thus *Mary* hath washed Christs feete: thus *Mary* hath begunne to wash Christs feete: a good custome: She hath begunne it, let vs continue it.

Leaue we heere alittle, and come we to our selues: how are wee affected when wee heare this? Is repentance onely written in bookes, and worne out of our liues and manners? Is not her case our case? ought we not all that heare, be Actors, and not come into the Church as into a Theater, to heare the Saints speake, and looke and gaze vpon their liues? There is not one of which are present; but whither soeuer we turne, the eyes of our soules shall finde like matter of teares and lamentation. If wee looke vp, wee shall see God whom wee haue offended: if downeward, hell fire which we haue deserued: if backward, the sinnes we haue committed: if forward, the sentence of Iudgement to be feared: if without vs, the wicked world we haue loued: if within, our conscience polluted and defiled. Let vs then learne to make a three-fold balme or oyntment of our teares.

First, beginning to consider our life past: let vs (as I may say) gather into the mortar of our consciences, diuers kindes of our sinnes, and there beate and bray them with repentance, griefe and teares, with often and seriously considering what we haue done: how often wee haue offended, whom we haue offended, what we haue lost by sinne, what wrath we haue incurred: and continue wee in this contrition till wee haue cast our selues downe weeping, wayling, pouring out

out our soules before God. Wee may learne to make this oyntment of our teares, out of the prickes and wounds which our Lord Iesus receiued on the Crosse, when hee cryed; ^a *My God, my God, why hast thou forsaken me?* for our hearts truely wounded with the remembrance of our sinnes, will neuer linne calling, crying, praying, till wee heare; *Thy sinnes are forgiven thee.*

^a *Matt. 27.46.*

The second oyntment wee may make of teares of deuotion, which wee shead after comfort receiued in our consciences, when our spirits are freshed with joy, when we are merry in God: giuing thanks to him which hath shead such mercy on vs. Here loue, like a vehement fire, will thauv all that cold and frost of sorrow and affliction, and make the vvhole heart like molten waxe dissolue in the presence of G O D. Heere let our often meditation, and calling to mind the goodnes & mercy of God, be the pestle to pownd and beate, in the vessells of our hearts, all Gods blessings, till our deuotion, burning vvith zeale, make our repentance ascend as a svveet smelling sauour in the nostrills of God. The first teares of contrition are not to be sought for farre: Wee may *fontem fodere*, digge this Well in our ovvne ground: for vvho hath not ready to hand his ovvne sinnes, for matter of teares? But those last are to be sought from a farre country: our ground yeeldeth no such springs: they be *caelestes pluvia*: they come from God out of heauen. Heere the Spirit of God ^b helpeth our infirmitie, sighing and groaning vvith vs. The view of our sins, make the teares of contrition; the remembrance of Gods mercy, make the teares of deuotion. So vvept ^c *Ioseph when his affection was inflamed to his brother.*

^a *Rom. 8.26.*

^c *Gen. 43.30.*

The third oyntment is made of teares of compassion of the euils of our poore brethren gathered to our

heart. This mans neede, this mans iniury, this mans sorrow, this mans sinnes, all mens calamities and miseries make this confection: *Multa miseria animo collecta atq; oculo pietatis inspecta* (saith S. Bernard) *ipse sunt species*. &c. Many mens miseries gathered to our heart, & beheld with a godly eye: these are the simples of which are made the teares of compassion. How doe I see my brothers euils? in the first contritions of mine owne. How doe I pittie my brothers euils? out of the second of Gods pittie and mercy to mee. Those first of Contrition, are from mans hatred of himselfe: the second of Deuotion, from Gods loue to man: the third of Compassion, from mans loue to his neighbour. *Mary* had all the teares: of Contrition, here: of ^a Deuotion; *She stood at the Sepulcher weeping*: of Compassion, ^b *She was with the women weeping and lamenting Christ upon the Crosse.*

^a *Iohn 20.11.*

^b *Luke 23.27.*
Iohn 20.25.

Wee must now handle our fourth condition to repentance, the abiection and humiliation of her selfe: *Shee wiped his feete with the hayres of her head.* Wee had first, Shame answering the spot: secondly, Feare, to the punishment: thirdly, quantitie of Repentance answering the greatnes of her sinne. Here Humilitie cureth that tumour and pride of the heart: for Sinne puffs vp; ^c *You shall be like Gods*: Repentance then must cast vs downe. What doth *Mary* entend by this? she is not contented with her shames, her feares and tremblings cannot satisfie her: it is too little to be pricked with sorrow and dissolued into teares; she seekes yet to make her selfe more vile & of no price before Christ: She her selfe is the seruant that wayteth on him: shee her selfe is the Bason which holdeth the water; from her selfe are the dewes of water that wash his feete, and now she makes her selfe the Towell to wipe them. This woman hath taught vs how much vanity cleaues

^c *Genes. 3.5.*

to vs: how much we haue to contemne in our selues and cast away for Christ. Wee take pride and rejoyce in many things, whose rejection is not worthy to doe him honour: our hearts are not worthy enough to be wounded for his sake: what haue wee done when we shame, and tremble, and feare? what are the teares of our eyes, or the haire of our head? what is the abjection of our whole sinfull selues? Yet learne wee hence to be made all things for Christ, which was made all things for vs.^a *And as we haue giuen our members seruants to uncleannes and to iniquity, to commit iniquitie, so now giue wee our members seruants vnto righteousness in holinesse.* For a triacle which we make of poyson, by Art; are so mixed and tempered, that they become the most present remedies against poyson: so this woman by conuerting the ornaments of her lasciuiousnesse and pride (with which before she corrupted her selfe) to the seruice of God, hath made a most soueraigne Antidote of a most deadly poyson. Her eyes with which shee enticed vaine louers, which shee tilled open to enticing and alluring sights; now shee resolue to water to wash the feete of Christ. Her haire which shee set out to dishonour, wantonly tiring and brayding them; now shee employeth to a godly vse, wiping with them the feete of Iesus. Her mouth vsed to lasciuious talke, with which shee snared her Louers, is bowed downe to kisse the feete of her Redeemer: and those Precious oyntments, and deawes of water, wherewith fleshly pleasers of themselues are wont to be annointed, are now sprinkled on the feet of Christ, not without wonder of all the beholders: Of this S. Gregory saith, *Quot commisit delicta, tot inuenit holocaustomata*: for so many sinnes as shee committed, she offered so many burnt offrings.

Now follow two things belonging to the sweet of

a Rem. 8. 19.

her repentance. The first is the kisse of loue : *She kissed his feete.*

I will briefly signe out and marke this kisse of her loue with seauen obseruations.

First, by this kisse she acknowledgeth, that she tasteth of comfort in Christ; as if he had beene in her heart, and said, *Be of good cheere, feare not* : Before, *she sowed in teares* : heere, *she reapes in ioy* : before, she was like a man tossed in a deep and perillous sea : here she landeth at the feete of **I E S V S** : and how gladly will a man which hath escaped drowning, kisse the shoare?

Secondly, she hath shewed a godly strife in her selfe, which I would to God we could learne of her, to wit, whether shee could doe Christ more honour, or her selfe more shame : whether she could declare more hatred to her selfe, or loue to Christ. Her body she boweth to Christ; her heart she vvoundeth; her best parts she counteth of no reckoning; but she esteemeth the feete of Iesus worth the kissing : heere she expresseth that in deede which the Prophet doth in wordes, ** O Lord, righteousness belongeth to thee, but to vs open shame.*

a Dan. 9. 7.

Thirdly, she sheweth it is not sorrow, feare, shame, teares which make repentance repentance, but loue : Shall I say in a word? to repent, is to kisse the feet of **I E S V S C H R I S T**. It is all one to be sory for our sinnes, and to loue him. Therefore if there be any heart and soule in repentance, it is loue : which if it drowne not our teares deeper than our teares haue drowned our joyes : if it cause not the very plant and heele of our comfort in Christ, to triumph ouer all afflictions which any other can cause, or our owne voluntary subiections and afflictions inflict : all our contrition and sorrow is lost. That this is so, Christ denominateth this whole action from loue. You would

would say she wept much, she sorrowed much : Christ saith, ^a *Shee loved much.*

^a Verse 47.

Fourthly, she teacheth vs, that there is more sweetnesse in the least drop of the mercy of Christ, than there is bitternesse in all our sorrow. If a still, a drop, a touch of mercy be so sweet, what shall it be to be plunged in the whole streame? I may well heere crie out with the Prophet, ^b *O how great is the goodnesse which thou hast layd up for them that feare thee?* If Christ afford such sweetnesse to them which doe but kisse his feete here; what hath hee in store for them which shall see his face in life and glory euerlasting?

^b Psal. 31. 19.

Fiftly, by this she telleth vs, that she repenteth with joy, shee delighteth in the abiection of her selfe, shee triumpheth in her shames; as if shee should say : O wholesome wounds ! O sweet sorrowes ! O blessed teares ! O repentance not to be repented of ! Shee did as *David*, when *Michol* counted him most vile and like a foole, then put out all his strength in leaping and dauncing, saying; ^c *I did it to the Lord.* I may say from the heart of this Scripture, that shee tooke more pleasure in this sorrow, than in all the delights of her sinfull life. And well shee might : For those pleasures were the kisses of *Iudas* which betrayed her; but this was a kisse of reconciliation, as when ^d *Ioseph* kissed his brethren.

^c 2 Sam. 6. 21.

^d Ge. 45. 14. 15

The sixt thing I note, is her good decorum : for she would not poure her ointment on the feete of Iesus till she had kissed them. A good man may be querulose and ouer-sighted in his deuotion. This ^e was *Marthaes* case, shee complayned on *Mary*, because she did not helpe her in preparing a dinner for Christ : but Christ rebuked her, and commended *Mary*, as *hauing chosen the better part*. *Mary* which was carefull to receiue good from Christ, is commended before *Martha*,

^e 1 Cor. 10. 40.

tha,

a Luke 8. 2.

b Luke 8. 2.

c John 4. 10.

d Math. 10. 42

e Esay 25. 6.

f, John 6. 33.

tha, which laboureth to doe good to Christ. But you wil say; Is not *Mary* commended also for doing good to Christ; for ^a *ministring to him, of her substance* : the next chapter, and annoynting him with Spikenard, the twelfth of *John* ? Why then should not *Marthaes* deuotion haue the like commendation ? I answere; Shee is not blamed for her deuotion, but for a misse and errour in the manner of conferring it : by neglecting first to receiue a better thing from Christ, than shee could giue him. *Mary* first receiued good of Christ; and then shee offered to him of her good. First she suffered Christ to driue seauen diuels out of her; ^b then she annoynted him with Spikenard. First then take we of ^c Christ, the water of life : and then hee will accept, if but a-cup of ^d cold water, at our hands. First *Mary* heare Christ preach; first sit downe at his Feete; and then he will sit downe at thy Table. For Christ might haue said to *Martha*, Thou blamest me *Martha* for ministring better things : thou blamest thy Sister for chusing the better part. Was it not enough for thee thy selfe to be absent ? Wouldest thou deprive mee of these few hearers ? If I were absent, the Angels would minister to mee; but who should minister to you ? Againe; should I be moued, because thou hast laboured and cared to prouide mee meate ? I haue cared, I haue laboured more for thee. Why art not thou moued ? Should I eate with thee, because thou hast prouided for mee meates and drinckes ? I haue sweeter meates for thee, and the finest delicacies; why comest not thou to my Table ? I haue prepared a feast for all Nations & Kingdomes of the world : ^e *A Feast of fat things, a Feast of fined wines, and of fat things, full of marrow, of wines fined and purified* : yet I haue not one whole family to dine with mee : I haue brought the ^f *Bread of God from Heanen, which*
ginneth

giueth life to the world : I am ^a the bread of life : he that commeth to me, shall not hunger, and hee that beleeneth in me, shall neuer thirst : yet you labour for the bread that perisheth. And thus is *Marthaes* errour in Deuotion explaned and answered. Now *Mary* here confesseth, by kissing the feete of I E S V S before shee annoynteth them with hir ointment, that they are sweeter of themselves than she can make them : that she receiues more sweetnesse from Christ than shee can giue him : and therefore first tasteth of his sweet, then giueth him of hers: confessing, that albeit, man compared to man,
^b *It is a blessed thing to giue, rather than to take* : yet setting man to God, *It is a blessed thing to take, rather than to giue.*

^a Acts 20.35.

The seauenth and last thing I obserue, is, a comely order in her repentance; and this laudable action : first, shee giues her selfe to Christ, and then of her goods; and so we are come to ende this Scripture with *Maries* deuotion: For all that which went before was the sacrifice of a broken heart : now shee breakes her box of Spicknard, with that first sacrifice of her heart shee adored the Diuinitie of *Iesus Christ* ; this last she tendereth to his Humanity. And this box of spicknard is a select parcel, picked and chosen out from the best she hath; it was the most pretious and dearest of any thing she had in the world: and with this doth she honor the feet of Christ. *Mary* brought oyntment thrise to Christ, to annoint his feet, first, here; secondly, to annoint his head, *Mat. 26.2.* thirdly, to annoint his ^c head and feet, and his whole body in the graue; but there shee came too late; for, he was risen from the dead before shee came : yet not too late as our Lord himselfe testifieth, for that wherewith she annointed him whiles he yet liued, serued for him when he was buried ^d *against the day of my burying shee kept it.* Let vs learne hence if wee

^b Luke 23.56.

^c John 12.7.

M

will

will doe our brethren good, to doe it betimes. Neither let vs excuse and say, I loue and honour God with my heart: God requireth the hart; for in saying so, we condemne our selues. For whosoeuer honoureth not God with his goods, hath denied God in his heart. Will hee that hath giuen Gold and Iewelsto the making of the Arke, deny Goats-haire? Will a man that hath sacrificed his heart to God, deny him the parings of his nayles? As the inward worship is to be preferred, so the outward cannot be neglected. But our hypocrisie hath eaten vp all our deuotions. There want not with vs which would haue religion bleed all inwardly. They count it hypocrisie, as *Iudas* did in *Mary*, when the abundance of the heart doth shead it selfe forth in bestowing the outward treasures to the seruice of God: But looke we better into *Maries* Deuotion.

a *Psal.* 133. 2.

O *Mary*, sweet to CHRIST was thine oyntment, but sweeter was thy loue. The pretious oyntment which was shed on the head of ^a *Aaron*, ranne downe, not onely vpon his Beard, but downe to the borders of his cloathing: but the sweet oyntment wherewith this woman heere annoynteth the feet of CHRIST hath ascended vp into his nostrils, and his very head. But many will excuse and say, we haue no such oyntment to bestow on CHRIST. But let me aske: Would you if you had? Haue you no teares neither, I will not say, to wash his feete, but to wet them? With these wee honour the losse of our children; I, some, of their sheepe and oxen: these wee shead vpon worldly cares, and griefes, and injuries: Haue wee none for CHRIST? none for our owne soules? Thinke, O man, a soule which is a perishing is worth some teares-sheading. But you wil say, where are CHRISTs feet? Are they not in heauen? No, they

they are here. That poore man is CHRIST's foot, that sicke brother, that wretch, that Lazar, that naked body, that widdow, that orphane-childe. Heare what Christ saith, ^a *What you haue done vnto one of the least of these my brethren, you haue done it to mee.* Doe you aske where is Christ? The wicked say, ^b *Here is Christ, and there is Christ: beleeue them not.* Christ himselfe saith he is euery where, beleeue him. Where are two or three righteous, there is Christ; where two or three poore, there: if wee weepe, he is with them that weepe: if we reioyce, hee is with them that reioyce: ^c *He is in the midst of vs, and he is with vs* ^d *to the end of the world*: then what is this, he is with vs, and yet we cannot see him? hee is in the midst of vs, and yet we aske, where is Christ?

^a Math. 25.40

^b Matt. 24.23

^c Matt. 18.20.

^d Matt. 28.20.

But I will end. Here Loue and Deuotion seale vp Repentance, after true Contrition had recorded her sorrowes and her teares, and rolled vp all her shames together. Consider we well this History; and, after we haue wondred our fill, yet shall we find how little this is which *Mary* hath done to Christ, in respect of what Christ hath done for her. She came from her house to him: Christ came from heauen to her: She came to seeke Christ in the house of the Pharisee: Christ sought her ouer all the sinfull world; in the ^e mountaines; in the ^f land of the wilderness; in a waste and roaring wilderness: She was humbled in going from Christ; he was more ^g humbler in coming to her: She did weepe, that shee might moue Christ: Christ hath ^h fasted, ⁱ wept, ^k groaned, ^l cried, ^m dyed, to moue her: She did wash his feet with her teares, Christ hath washed her in ⁿ his bloud: She kissed his feet: he was nayled to her Crosse: She gaue him sweet oyntment: ^o Christ gaue himselfe for her. There are many Pharisees which will bid CHRIST to din-

^e Matt. 18.12.

^f Dent. 32.10.

^g Philip. 2.7.8.

^h Math. 4.2.

ⁱ Iohn 14.33.

^k Ibid. 35.

^l & m Matt.

27.50.

ⁿ Apocal. 1.5.

^o Galat. 2.20.

a Psal. 2. vlt.

ner, that is, which will referre the end of their liberali-
ty to their owne praise: we haue but few, either men or
women which will crosse the street to kisse his feet : if
some haue Crocodiles teares to wash them, they haue
no haire to wipe them: Spikenard is too costly; they
will not annoynt them: Charitie is cold, they will not
kisse them : But let vs all follow the example of this
woman heere, and the counsell of the holy Prophet,

to *Kisse the Sonne lest he be angrie, and so we pe-
rish in the way : when his wrath shall
sodainely burne, blessed are
all that trust in him,
Amen.*

F I N I S.

